# تاريخ المخطوطات اللاتينية القديمة

Vetus latina

1/25/2016

١٢ مصدر مصور

أحمد الشامي

بـــسم الله الرحمـــن الرحيم

الحمد لله رب العالمين ، والصلاة والسلام علي أشرف المرسلين ، وآله وصحبه والتابعين .......

وبعد،،،

هذا البحث يتضمن ١٢ مصدر علمي لتحديد تاريخ المخطوطات اللاتينية القديمة Vitus latina ومحتواها ، وهي كالتالي :-

١- قائمة المخطوطات اللاتينية القديمة من النسخة النقدية الاشهر علي الإطلاق GNT 4th إصدار اتحاد جميعات الكتاب المقدس الشهير بإسم UBS
٢- قائمة المخطوطات اللاتينية القديمة من النسخة النقدية الهامة والمسماة نسخة NA 26 ( نستل ألاند (nestle –aland
٣- قائمة المخطوطات اللاتينية القديمة من كتاب العلامة بروس متزجر the early versions of the new testament ويعتمد علي ١٢ عالم من علماء المخطوطات لتحديد تاريخ المخطوطات اللاتينية القديمة
٤- قائمة أهم المخطوطات اللاتينية القديمة من كتاب العلامة كرت ألاند و باربارا ألاند the text of the new testament
٥- قائمة المخطوطات اللاتينية القديمة من موسوعة النقد النصي لروبرت والتز
٦- قائمة المخطوطات اللاتينية القديمة من موسوعة النقد النصي لريتشارد إليوت
٧- قائمة المخطوطات اللاتينية القديمة من كتاب العالم فليب كومفرت New testament text and translation commentary
٨- قائمة المخطوطات اللاتينية القديمة من كتاب العالم دي سي باركر new testament manuscripts and their text.
٩- قائمة المخطوطات اللاتينية القديمة من كتاب العالم سي ريتشارد ويلسون new testament manuscripts ,text type of manuscript.
١٠-قائمة المخطوطات اللاتينية القديمة من موقع vetus latina التابع لمركز الأستاذية النصية جامعة برمنجهام ، دكتور Hugh Houghton
١١-قائمة المخطوطات اللاتينية القديمة من البرنامج النقدي الشهير CNTTS critical apparatus
١٢-قائمة المخطوطات اللاتينية القديمة من كتاب العالم توماس هارتويل an introduction to the textual criticism of the new testament.

وأخيرا قائمة المخطوطات اللايتينية من موسوعة ال Wikipedia....

ستكون القوائم علي شكل صور من هذه المصادر.

اللهم تقبل..

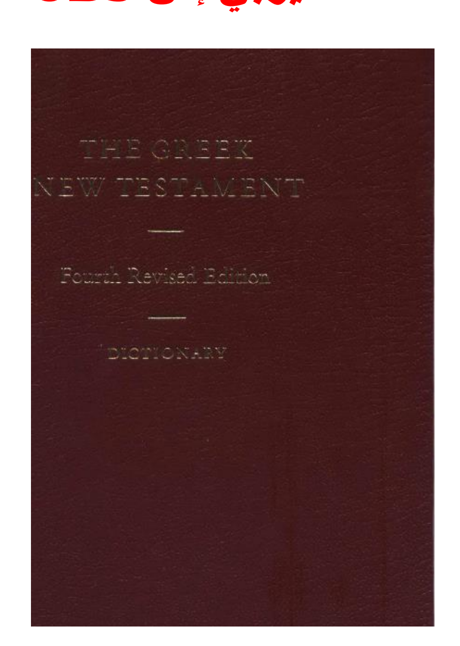
أحمد الشامي ٢٥ يناير ٢٠١٦

drahmed_shamy@yahoo.com

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# قائمة المخطوطات اللاتينية القديمة من النسخة النقدية الاشهر علي الإطلاق GNT 4th

# نسخة اليوبي إس UBS



...amined.

*Latin*

The Old Latin version is cited with all its important manuscripts, some of which have only recently been discovered (e.g., b and $\phi$). They are identified by the traditional symbol it (for Itala) with superscript symbols for the individual manuscripts. The following Old Latin manuscripts have been included.[5]

[5] The information is based on the work of the Old Latin Institute in Beuron which has only in part been published.



| *Manuscript*[6] | | *Contents*[7] | *Location* | *Date* | *Edition*[8] |
|---|---|---|---|---|---|
| a | 3 | e | Vercelli | IV | Jülicher/Aland |
| a$^{2}$ | 16 | e | Chur | V | Jülicher/Aland |
| ar | 61 | acpr | Dublin | IX | Gwynn |
| aur | 15 | e | Stockholm | VII | Jülicher/Aland |
| b | 4 | e | Verona | V | Jülicher/Aland |
| b | 89 | p | Budapest | VIII/IX | Frede |
| β | 26 | e | St. Paul (Kärnten) | VII | de Bruyne; Jülicher/Aland |
| c | 6 | ea | Paris | XII/XIII | Jülicher/Aland; Wordsworth/White |
| comp | 109 | p | Madrid | IX/X | Frede |
| d | 5 | ea | Cambridge | V | Scrivener; Jülicher/Aland |
| d | 75 | p | Paris | V/VI | Tischendorf |
| dem | 59 | ap | ? | XIII | Matthaei |
| div | - | p | Dijon | XII | Wordsworth/White |
| e | 2 | e | Trent | V | Jülicher/Aland |
| e | 50 | a | Oxford | VI | Tischendorf |
| f | 10 | e | Brescia | VI | Jülicher/Aland |
| f | 78 | p | Cambridge | IX | Scrivener |
| ff | 66 | c | St. Petersburg | IX | Thiele |
| ff$^{1}$ | 9 | e | St. Petersburg | VIII | Jülicher/Aland |
| ff$^{2}$ | 8 | e | Paris | V | Jülicher/Aland |
| g | 77 | p | Dresden | IX | Matthaei |
| g$^{1}$ | 7 | e | Paris | VIII/IX | Jülicher/Aland |
| gig | 51 | ar | Stockholm | XIII | Belsheim |
| gue | 79 | p | Wolfenbüttel | VI | Tischendorf |
| h | 12 | e | Rome | V | Jülicher/Aland |
| h | 55 | acr | Paris | V | Buchanan |
| i | 17 | e | Naples | V | Jülicher/Aland |

[6] The numbers are cited according to the Beuron catalogue.

[7] Only the parts of the New Testament are shown (e, a, c, p, r) which preserve an Old Latin text, either wholly or partially.

[8] Editor of an edition of the manuscript, or of a standard critical edition in which the manuscript is cited; cf. Bibliography.

| Manuscript | | Contents | Location | Date | Edition |
|---|---|---|---|---|---|
| j | 22 | e | Sarezzano | VI | Jülicher/Aland |
| k | 1 | e | Turin | IV/V | Jülicher/Aland |
| l | 11 | e | Berlin | VIII | Jülicher/Aland |
| l | 67 | ac | León | VII | Fischer; Thiele |
| λ | - | e | Cambridge, Mass. | VIII/IX | Jülicher/Aland |
| mon | 86 | p | Monza | X | Frede |
| μ | - | e | Munich | V | Jülicher/Aland |
| μ | 82 | p | Munich | IX | Frede |
| n | 16 | e | St. Gall | V | Jülicher/Aland |
| o | 16 | e | St. Gall | VII | Jülicher/Aland |
| o | PEL(B)[9] | p | Oxford | XV | Frede |
| p | 20 | e | St. Gall | VIII | Jülicher/Aland |
| p | 54 | a | Paris | XII | Wordsworth/White |
| ph | 63 | a | Ann Arbor | XII | Sanders |
| ϕ | - | e | Vienna | V | Philippart |
| π | 18 | e | Stuttgart | VII | Jülicher/Aland |
| q | 13 | e | Munich | VI/VII | Jülicher/Aland |
| q | 64 | c | Munich | VII | Thiele |
| $r^1$ | 14 | e | Dublin | VII | Jülicher/Aland |
| r | 57 | a | Sélestat | VII/VIII | Morin |
| r | 64 | p | Munich | VI/VII | de Bruyne |
| ro | 62 | a | Paris | X | Wordsworth/White |
| ρ | 24 | e | Milan | VII/VIII | Jülicher/Aland |
| ρ | 88 | p | Basel | X | - |
| s | 21 | e | Milan | VI/VII | Jülicher/Aland |
| s | 53 | ac | Naples | VI | White; Thiele |
| s | 87 | p | Sélestat | VIII | Frede |
| sa | 60 | a | Sarriá | XIII | Bover |
| sin | 74 | ar | Sinai | X | Lowe |
| t | 19 | e | Bern | V/VI | Jülicher/Aland |
| t | 56 | acpr | Paris | XI | Morin |

[9] In this edition it[p] indicates the readings for the Epistles of Paul in Pelagius manuscript B (= Oxford, Balliol College 157); cf. *Vetus Latina* 1/1, p. 477, s.v. PEL.



| Manuscript | | Contents | Location | Date | Edition |
|---|---|---|---|---|---|
| v | 25 | e | Vienna | VII | Jülicher/Aland |
| v | 81 | p | Paris | VIII/IX | Souter |
| w | 58 | a | Prague | XIV/XV | - |
| w | 32 | c | Wolfenbüttel | VI | Thiele |
| z | 65 | cpr | London | VIII | Buchanan; Thiele; Frede |

*The Vulgate* (Fourth and Fifth Centuries)

The agreement of the editions indicated below is represented by the symbol vg; the editions are cited individually when they show a[ny] differences.

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# قائمة المخطوطات اللاتينية القديمة من نسخة نستل- الاند

# NESTLE-ALAND

# NA26

NOVUM
ESTAMENTUM
GRAECE

ost Eberhard Nestle et Erwin Nestle
communiter ediderunt
Aland Matthew Black Carlo M. Martini
Bruce M. Metzger Allen Wikgren

apparatum criticum recensuerunt
editionem novis curis elaboraverunt
Kurt Aland et Barbara Aland
Instituto studiorum textus Novi Testamenti
Monasteriensi (Westphalia)

## B. CODICES LATINI

| sign. | | saec. | bibliotheca | cont. |
|---|---|---|---|---|
| | | | **Evangelia** | |
| a | 3 | IV | Vercelli, Bibl. Capitolare | e (vac. Mt 25,2-12; Mc 1,22-34; 15,15–16,20; Lc 11, 12-26; 12,37-59) |
| $a^2$ | 16 | V | Chur, Rhät. Mus. | Lc 11,11-29; 13,16-34 |
| aur | 15 | VII | Stockholm, Kgl. Bibl., A 135 | e (vac. Lc 21,8-30) |
| b | 4 | V | Verona, Bibl. Capitolare, VI (6) | e (vac. Mt 1,1-11; 15,12-22; 23,18-27; Mc 13,11-16; 13,27–14,24; 14,56–16,20; Lc 19,26–21,29; Jo 7,44–8,12) |
| β | 26 | VII | St. Paul in Kärnten, Stiftsbibl., 25. 3. 19 (XXV a. 1) | Lc 1,64–2,51 |
| c | 6 | XII/XIII | Paris, Bibl. Nat., Lat. 254 (Colbertinus 4051) | e |
| d | 5 | V | Cambridge, Univ. Libr., Nn. II. 41 | e (vac. Mt 1,1-11; 2,20–3,7; 6,8–8,27; 26,65–27,2; Mc 16,6-20; Jo 1,1–3,16; 18,2–20,1) |
| [illegible] | 2 | V | Trento, Mus. Naz., s. n. (Palat. 1185) | e (vac. Mt 1,1–12,49; 24,50–28,2; Mc 1,1-20; 4,8-19; 6,10–12,37; 12,40–13,2.3-24.27-33; 13,36–16,20; Lc 8,30-48; 11,4-24; Jo 18,12-25) |
| | 10 | VI | Brescia, Bibl. civica Queriniana | e (vac. Mt 8,16-26; Mc 12,5–13,32; 14,53-62; 14,70–16,20) |
| $f^1$ | 9 | VIII | Leningrad, Publ. Bibl., O. v. I, 3 (Corb. 21) | Mt |
| $f^2$ | 8 | V | Paris, Bibl. Nat., Lat. 17225 (Corb. 195) | e (vac. Mt 1,1–11,16; Lc 9,48–10,20; 11,45–12,6; Jo 17,16–18,9; 20,23–21,8) |
| [illegible] | 7 | VIII | Paris, Bibl. Nat., Lat. 11553 (Sangerm. 15) | e |
| [illegible] | 12 | IV/V | Roma, Bibl. Vatic., Lat. 7223, fol. 1-66 | Mt 3,15–14,33; 18,12–28,20 |
| [illegible] | 17 | V | Napoli, Bibl. Naz., Lat 3 (Vind. 1235) | Mc 2,17–3,29; 4,4–10,1; 10,33–14,36; 15,33-40; Lc 10,6–14,22; 14,29–16,4; 16,11–23,10 |
| j | 22 | VI | Sarezzano/Alessandria, chiesa | Jo 1,8–4,29; 5,3-20; 5,29–7,45; 8,6–11,1.12-34; 18,36–19,17; 19,31–20,14 |
| | *1* | *IV/V* | *Torino, Bibl. Naz., G. VII. 15* | Mt 1,1–3,10; 4,1–14,17; 15,20-36; Mc 8,8–16,8; concl. brev. |
| *l* | 11 | VIII | Berlin, Staatsbibl., Depot Breslau 5 (Rehdigeranus 169) | e (vac. Mt 1,1–2,15; Lc 11,28-37; Jo 1,1-16; 6,32-61; 11,56–12,10; 13,34–14,22; 15,3-15; 16,13–21,25) |
| λ | | VIII/IX | Cambridge/Mass., Harvard Univ., Houghton Libr. | Lc 16,27–17,8.11-16.18-26 |
| μ | | V | München, Bayer. Staatsbibl., (Frg. Monacense) | Mt 9,17.30-37; 10,1-5.7-10 |
| n | 16 | V | St. Gallen, Stiftsbibl., 1394 II p. 50-89; 172 p. 256; Vadiana 70 | Mt 17,1-5; 17,14–18,20; 19,20–21,3; 26,56-60.69-74; 27,62–28,3.8-fin.; Mc 7,13-31; 8,32–9,10; 13,2-20; 15,22–16,13; Jo 19,13-17.24-42 |
| o | 16 | VII | St. Gallen, Stiftsbibl., 1394 III p. 91-92 | Mc 16,14-20 |
| p | 20 | VIII | St. Gallen, Stiftsbibl., 1395 VII p. 430-433 | Jo 11,14-44 |
| π | 18 | VII | Stuttgart, Landesbibl., H. B. VII 29; H. B. XIV 15; H. B. VI 114; Darmstadt, Landesbibl., 895; Donaueschingen, Fürstenbergische Hofbibl., Cod. 192. 193 | Mt 13,6-15.31-38; Lc 14,8-13; Jo 3,34-36; 6,39-41; 7,24-38; 9,22-32; 11,19-21.26-27.38-48; 20,25-30 |
| q | 13 | VI/VII | München, Bayer. Staatsbibl., Clm 6224 (Frising. 24) | e (vac. Mt 3,15–4,23; 5,25–6,4; 6,28–7,8; 23,13-28; Mc 1,7-21; 15,5-36; Lc 23,23-35; 24,11-39; Jo 10,11–12,38; 21,9-17.18-20) |
| $r^1$ | 14 | VII | Dublin, Trin. Coll., A. 4. 15 (Usserianus I) | e (vac. Mt 1,1–15,16; 15,31–16,13; 21,4-21; 28,16-20; Mc 14,58–15,8; 15,32–16,20; Jo 1,1-15) |
| ρ | 24 | VII/VIII | Milano, Bibl. Ambros., M. 12 sup. | Jo 13,3-17 |
| s | 21 | VI/VII | Milano, Bibl. Ambros., O. 210 sup., fol.1-8 | Lc 17,3-29; 18,39–19,47; 20,46–21,22 |
| t | 19 | V/VI | Bern, Univ. Bibl., Cod. 611 fol.143-144 | Mc 1,2-23; 2,22-27; 3,11-18 |
| | | | **Actus apostolorum** | |
| d | 5 | V | Cambridge, Univ. Libr., Nn. II 41 | 1,1–8,20; 10,4–20,31; 21,2-7; 21,10–22,2.10-20 |
| e | 50 | VI | Oxford, Bodl. Libr., Laud. Gr. 35 | (vac. 1,1-2; 26,30–28,25) |
| gig | 51 | XIII | Stockholm, Kgl. Bibl., (Gigas liber) | Act |
| h | 55 | V | Paris, Bibl. Nat., Lat. 6400 G | 3,2–4,18; 5,23–7,2; 7,42–8,2; 9,4-24; 14,5-23; 17,34–18,19; 23,8-24; 26,20–27,13 |
| l | 67 | VII | León, Archivio Catedralico, Ms. 15 | it: 8,27–11,13; 15,6-12.26-38 |
| p | 54 | XII | Paris, Bibl. Nat., Lat. 321 | it: 1,1–13,6; 28,16-fin. |





CODICES GRAECI ET LATINI

| sign. | | saec. | bibliotheca | cont. |
|---|---|---|---|---|
| r | 57 | VII/VIII | Sélestat, Bibl. Municip., 1093 | 2,1–3,13; 4,31–5,11; 7,2-10; 8,9–9,22.36-42; 12,1-17; 19,4-17 |
| | | | | 23,15-23; 24,4-fin. |
| s | 53 | VI | Napoli, Bibl. Naz., Lat. 2 (Vind. 16) | 10,36-40; 13,14-16.26-30 |
| sin | 74 | X | Sinai, Arab. Ms 455 | 1,1-26; 2,1-47; 4,1-3.19-20; 4,32–5,16.19-32; 6,1–7,2; |
| t | τ | VII-XI | bibliothecae complures (Liber-Commicus) | 7,51–8,4.14-40; 9,1-22.32-42; 10,25-43; 13,26-39 |
| w | 58 | XV | Praha, Ev. Fac. Comenii | Act |

## Corpus Paulinum

| sign. | | saec. | bibliotheca | cont. |
|---|---|---|---|---|
| a | 61 | IX | Dublin, Trin. Coll., 52 | (vac. 1Cor 14,36-39) |
| b | 89 | VIII | Budapest, Mus. Nat., Lat. med. aevi I | p |
| d | 75 | VI | Paris, Bibl. Nat., Gr. 107,107 AB | (vac. 1Cor 14,9-17; Heb 13,22-fin.) |
| f | 78 | IX | Cambridge, Trin. Coll., B. XVII. 1 | (vac. Rm 1,1–3,18; [1Cor 3,8-15; 6,7-14; Col 2,2-7; Phm 21-25; Heb suppl.]) |
| g | 77 | IX | Dresden, Sächs. Landesbibl., A. 145b | (vac. Rm 1,2-4; 2,17-24; 1Cor 3,8-15; 6,7-14; Col 2,2-7; Phm 21-25; Heb) |
| gue | 79 | VI | Wolfenbüttel, Herzog-August-Bibl., 4148 | Rm 11,33–12,5; 12,17–13,5; 14,9-20; 15,3-13 |
| m | 86 | IX | Monza, Bibl. Capitolare, i-2,9 | Rm 1,1–10,2; 12,13-16; 13,8-10; 14,8-10.23; 15,11–16,25; 1Cor 1,1-5; Eph 4,1-fin.; Col–2Tm 4,1 |
| μ | 82 | IX | München, Bayer. Staatsbibl., Clm 29055a | Heb 7,8-26; 10,23-39 |
| p | 80 | VII | Heidelberg, Univ. Bibl., 1334 (369/256) | Rm 5,14-17.19-20; 6,1-2 |
| r | 64 | VI et VII | München, Bayer. Staatsbibl., Clm 6230. 6436; ibidem, Univ. Bibl., 4° 928; Göttweig, Stiftsbibl., 1 | Rm 5,16–6,19; 14,10–15,13; 1Cor 1,1–3,5; 6,1–7,12.19-26; 13,13–14,5.11-18; 15,14–16,24; 2Cor 1,1–2,10; 3,17–5,12; 5,14–6,3; 7,10–8,12; 9,10–11,21; 12,14–13,10; Gal 2,5–4,3; 4,6–5,2; 6,5-fin.; Eph 1,1-13; 1,16–2,3; 2,6–3,16; 6,24; Ph 1,1-20;4,11-fin.; 1Th 1,1-10; 1Tm 1,12–2,15; 5,18–6,13; Heb 6,6–7,5.8-18; 7,20–8,1; 9,27–10,9; 10,11–11,7 |
| ρ | 88 | X | Basel, Univ. Bibl., B I 6 | 2Cor 7,3–10,18 |



| sign. | | saec. | bibliotheca | cont. |
|---|---|---|---|---|
| | τ | *VII-XI* | *bibliothecae complures (Liber Commicus)* | Rm 2,11-29; 3,28–4,8; 5,1-10.12-21; 6,12-23; 7,14-25; 8,3-11.22-39; 10,8-13; 11,25–13,8.10-14; 14,7-13.18-19; 15,1-13.25.30-33; 16,17-20; 1Cor 1,3-10.17-22; 2,5-8; 3,1-2; 3,7–4,5.9-15.21; 5,7-8; 6,12-20; 7,1-14.25-34.37-40; 9,7-17; 10,14–11,2.23-32; 12,1-13; 12,27–13,8; 15,1-11.20-22.33-57; 2Cor 1,3-4.8-11; 4,5-10; 5,1-5; 6,1–7,1; 8,9-15; 9,6-13; 10,17–11,6.16-31; 13,7-11; Gal 2,16-20; 3,13–4,7.22-31; 5,14–6,5.7-10; 6,14-fin.; Eph 1,2-8.16-23; 3,14-17; 4,1-10.13-15; 4,17–5,8; Ph 2,5-11; 3,7-12; 3,17–4,9; Col 1,2-3.9-11.24-29; 2,14-15; 3,1–4,3; 1Th 4,3-9.13-16; 5,1-10.14-23; 2Th 1,3-12; 1Tm 1,15-17; 3,1-7.13; 6,11-14; 2Tm 2,1-10; 3,16–4,8.17-18; Tt 2,11–3,7; Heb 1,1-12; 2,9–3,2; 9,11-14.16-20; 10,32-38; 11,13-16.24-28.33-34; 11,36–12,2.12-28 |
| v | 81 | VIII/IX | Paris, Bibl. Nat., Lat. 653 | Heb 1,1–4,3 |
| z | 65 | VIII | London, Brit. Libr., Harley 1772 | it: Heb 10,1-fin. |

## Epistulae catholicae

| sign. | | saec. | bibliotheca | cont. |
|---|---|---|---|---|
| d | 5 | V | Cambridge, Univ. Libr., Nr. II 41 | 3Jo 11-15 |
| ff | 66 | IX | Leningrad, Publ. Bibl., Q. v. I 39 | Jc |
| h | 55 | V | Paris, Bibl. Nat., Lat. 6400 G | 1Pt 4,17-fin.; 2Pt 1,1–2,7; 1Jo 1,8–3,20 |
| l | 67 | VII | León, Archivio Catedralico, Ms 15 | Jc 4,4-15; 5,16-fin.; 1Pt 1,1-7; 1,22–2,9; 3,1-14; 1Jo 1,5–2,10.14-16; 2,24–3,12; 3,22–4,18; 4,20-fin.; 2Jo 1-6.8-fin.; 3Jo 1-10 |
| r | 64 | VII | München, Bayer. Staatsbibl., Clm 6230. 6436/16. 21 | 1Pt 1,8-19; 2,20–3,7; 4,10-fin.; 2Pt 1,1-4; 1Jo 3,8-fin. |
| s | 53 | VI | Napoli, Bibl. Naz., Lat. 2 (Vind. 16) | it: 1Pt 1,1-18; 2,4-10 |
| t | τ | VII-XI | bibliothecae complures (Liber Commicus) | Jc; 1Pt 1,2–2,10; 2,21–3,18; 3,22–4,11; 4,13–5,11; 2Pt 1,5-8.10-11; 1,20–2,8; 3,1-fin.; 1Jo 1,1–2,29; 3,2-9.11-12.15-16.18-24; 4,7-16; 5,16-20; Jd 20-fin. |

| sign. | | saec. | bibliotheca | cont. |
|---|---|---|---|---|
| w | 32 | VI | Wolfenbüttel, Herzog-August-Bibl., Weißenburg 76 (4160) | it: 1 Pt 2,18-25; 3,8-18; 4,7-9.18-19; 2 Pt 1,13-21; 1 Jo 1,6-7; 2,6-11.15-17; 3,6-9.13-21; 4,9-21 |
| z | 65 | VIII | London, Brit. Libr., Harley 1772 | it: 1 Pt 2,9–4,15; 1 Jo 1,1–3,15 |

## Apocalypsis

| sign. | | saec. | bibliotheca | cont. |
|---|---|---|---|---|
| a | 61 | IX | Dublin, Trin. Coll., 52 | Apc |
| gig | 51 | XIII | Stockholm, Kgl. Bibl., (Gigas liber) | Apc |
| h | 55 | V | Paris, Bibl. Nat., Lat. 6400 G | 1,1–2,1; 8,7–9,12; 11,16–12,14; 14,15–16,5 |
| sin | 74 | X | Sinai, Arab. Ms 455 | 20,11–21,7 |
| t | τ | VII-XI | bibliothecae complures (Liber Commicus) | 1,1-18; 2,1–5,13; 7,2-12; 8,2-4; 10,1–11,4.15; 14,1-7; 19,5-16; 21,1-2.9-23; 22,1-15 |

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# قائمة المخطوطات اللاتينية القديمة من كتاب العلامة بروس متزجر the early versions of the new testament



scholars may differ in their opinion concerning the legitimacy of classifying a given witness as Old Latin. In general the tendency among modern scholars has been to classify doubtful cases as 'mixed texts' rather than continuing to identify them as Old Latin witnesses. For the sake of historical interest and convenience in referring to the older literature, the check-list includes witnesses that no longer are generally regarded as Old Latin (e.g. δ, *dem*, *m*, $x_1$, $x_2$).

## CHECK-LIST OF OLD LATIN MANUSCRIPTS OF THE NEW TESTAMENT[1]

Ay = Teófilo Ayuso Marazuela, *La Vetus Latina Hispana*; i. *Prolegómenos* (Madrid, 1953).

Beu = Erzabtei Beuron, *Vetus Latina: Die Reste der altlateinischen Bibel*; i, *Verzeichnis der Sigel* (Freiburg, 1949); xxiv/1, *Epistula ad Ephesios* (1962–64); xxiv/2, *Epistulae ad Philippenses et ad Colossenses* (1966–71); xxvi/1, *Epistulae Catholicae* (1956–69).

B = José M. Bover, *Novi Testamenti biblia Graece et Latine*, 3rd edn. (Madrid, 1953).

J = A. Jülicher, *Itala: Das Neue Testament in altlateinischer Überlieferung*; i, *Matthäus-Evangelium* (Berlin, 1938; 2nd edn. 1972); ii, *Marcus-Evangelium* (1940; 2nd edn. 1970); iii, *Lucas-Evangelium* (1954; 2nd edn. 1976); iv, *Johannes-Evangelium* (1963).

K = G. D. Kilpatrick, *Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ*, 2nd edn. (London, 1958).

L = S. C. E. Legg, *Novum Testamentum Graece ... Euangelium secundum Marcum* (Oxford, 1935); *Euangelium secundum Matthaeum* (Oxford, 1940).

Lo = E. A. Lowe, *Codices Latini Antiquiores: A Palaeographical Guide to Latin Manuscripts Prior to the Ninth Century*, Parts i–xi (Oxford, 1934–66), *Supplement* (1971); Part ii, 2nd edn. (1972).

M = Augustinus Merk, *Novum Testamentum Graece et Latine*, 9th edn. (Rome, 1964).

N = E. Nestle and K. Aland, *Novum Testamentum Graece*, 25th edn. (Stuttgart, 1963).

R = J. H. Ropes, *The Text of Acts* (*The Beginnings of Christianity*, Part I, ed. by by F. J. Foakes Jackson and K. Lake, iii; London, 1926).

S = A. Souter, *Novum Testamentum Graece*, 2nd edn. (Oxford, 1947).

T = C. von Tischendorf, *Novum Testamentum Graece*; vol. iii, *Prolegomena*, by C. R. Gregory (Leipzig, 1884–94).

[1] The check-list was compiled by Dr. Robert P. Markham, Co-ordinator of Reference Services at the James A. Michener Library, University of Northern Colorado, and is used here with his kind permission. The present writer has reorganized the sequence within each description and has made small additions,

V = H. J. Vogels, *Novum Testamentum Graece et Latine*, 4th edn. (Freiburg, 1955).
W = J. Wordsworth and H. J. White, *Novum Testamentum Domini Nostri Iesu Christi Latine*, 3 vols. (Oxford, 1889–1954).

### THE GOSPELS

*a* (3). Codex Vercellensis, saec. iv (Ay B Beu K M S T), iv–v (J N V W), iv[2] (Lo), at Vercelli, Biblioteca Capitolare, contains the four Gospels (in the sequence Matt., John, Luke, Mark), with many lacunae; ed. by J. A. Irico, *Codex Vercellensis* (Milan, 1748), Bianchini (repr. in Migne, *PL* xii, cols. 141–538); J. Belsheim, *Codex Vercellensis* (Christiania, 1897); A. Gasquet, *Codex Vercellensis* (*Collectanea biblica Latina*, iii; Rome, 1914), for corrections see H. J. Vogels, *BZ* xv (1918–19), 301–18; Jülicher; Lowe, iv, no. 467.

*a*[2] (16), see also *n*, *o*. Codex Curiensis, saec. v (Beu J Lo T W), v–vi (M V), at Chur, Rhätisches Museum, contains Luke xi. 11–29; xiii. 16–34; ed. by J. Wordsworth, W. Sanday, H. J. White, *Portions of the Gospels According to St. Mark and St. Matthew* (*Old Latin Biblical Texts*, ii; Oxford, 1886); Jülicher; for specimen of script, see Lowe, vii, no. 978a.

*aur* (15), so B J V; is designated *z* by K M N. Codex Aureus Holmiensis, saec. vi–vii (V), vii (Ay Beu J), vii–viii (B), viii (K M), vi–viii (N), at Stockholm, Kungl. Biblioteket, contains the four Gospels; ed. by J. Belsheim, *Codex Aureus* (Christiania, 1878); Jülicher; for specimen of script, see Lowe, xi, no. 1642.

*b* (4). Codex Veronensis, saec. iv–v (B W), v (Ay J K N T), v ex (Beu Lo), v–vi (S), at Verona, Bibioteca Capitolare, Cod. VI, contains the four Gospels (in the sequence Matt., John, Luke, Mark), with several lacunae; ed. by Bianchini; J. Belsheim, *Codex Veronensis. Quattuor Evangelia* . . . (Prague, 1904); E. S. Buchanan, *The Four Gospels from the Codex Veronensis* b (*Old Latin Biblical Texts*, vi; Oxford, 1911), pp. 1–197 (but see H. A. Sanders, 'Buchanans Publikationen altlateinischer Texte. Eine Warnung', *ZNW* xxi (1922) 291–9; and G. Mercati, 'Un paio di appunti sopre il codice purpureo Veronese dei vangeli', *RB* xxxiv (1925), 396–400); Jülicher; for specimen of script, see Lowe, iv, no. 481.

*β* (26). Codex Carinthianus, saec. vi–vii (Lo), vii (Beu J), at St. Paul in Carinthia (Austria), Stiftsbibliothek, 25.3.19 (XXV a. 1), two folios, serving as front fly-leaves of a fifth-century manuscript, contains Luke i. 64–ii. 50; ed. by D. De Bruyne, *RBén*, xxxv (1923), 62–80; Jülicher; for specimen of script, see Lowe, x, no. 1449.

*c* (6). Codex Colbertinus, saec. xi (W), xii (Ay B J K M N S T V), xii–xiii (Beu), at Paris, Bibliothèque Nationale, Lat. 254 (Colbertinus 4051), contains the four Gospels and Acts in Old Latin, with the rest of the New Testament in the Vulgate; ed. by J. Belsheim, *Codex Colbertinus Parisiensis* . . . *4051* (Christiania, 1888); H. J. Vogels, *Evangelium Colbertinum*, 2 vols. (*Bonner biblische Beiträge*, iv and v; Bonn, 1953); Jülicher.

*d* (5). Codex Cantabrigiensis, Codex Bezae (D), saec. v (Beu S), v–vi (K), vi (Ay B J M N T V W), v in. (Lo[2]), at Cambridge, University Library, Nn. 2.41, contains the four Gospels (in the sequence Matt., John, Luke, Mark), Acts, 3 John, with lacunae, Greek and Latin on facing pages; ed. by Sabatier; Thomas Kipling, *Codex Theodori Bezae Cantabrigiensis*, 2 vols. (Cambridge, 1793); F. H. Scrivener, *Bezae Codex Cantabrigiensis* (Cambridge, 1864); *Codex Bezae Cantabrigiensis* (photographic facsimile edition) 2 vols. (Cambridge, 1899); Jülicher; Lowe, ii[2], no. 140. An index verborum of *d* is included by Robert C. Stone in his monograph, *The Language of the Latin Text of Codex Bezae* (*Illinois Studies in Language and Literature*, xxx, nos. 2–3; Urbana, 1946).

δ (27). Codex Sangallensis, saec. ix (Ay B Beu K T W), at St. Gallen, Stiftsbibliothek, MS. 48, contains the four Gospels; ed. by H. C. M. Rettig, *Antiquissimus quatuor evangeliorum canonicorum Codex Sangallensis, Graeco-Latinus interlinearis* (Zürich, 1836), facsimile edition.

*e* (2). Codex Palatinus, saec. iv–v (B K M N W), v (Ay Beu J Lo S T V), at Trent, Museo Nazionale (Castel del Buon Consiglio) (formerly Hofbibliothek, Vienna, Lat. 1185); one leaf at Dublin, Trinity College 1709 (N.4.18 = Matt. xiii. 12–23) and one at London, British Museum, Add. 40107 (= Matt. xiv. 11–22), contains the four Gospels (in the sequence Matt., John, Luke, Mark), with many lacunae; ed. by C. von Tischendorf, *Evangelium Palatinum ineditum* (Leipzig, 1847); J. Belsheim, *Codex Palatinus* (Christiania, 1896); T. K. Abbott, *Par palimpsestorum Dublinensium* (Dublin, 1880); A. Souter, 'A Lost Leaf of Codex Palatinus (e) of the Old Latin Gospels Recovered', *JTS* xxiii (1921–2), 284–6; Jülicher; for specimen of script, see Lowe, iv, no. 437.

*f* (10). Codex Brixianus, saec. vi (Ay B J K M N S T V W), vi[1] (Beu Lo), at Brescia, Biblioteca civica Queriniana (deposited in Museo d'Arte Cristiana), contains the four Gospels with several lacunae; ed. by Bianchini; Wordsworth and White, *Novum Testamentum Latine secundum editionem S. Hieronymi*, i (Oxford, 1889–98); Jülicher; for specimen of script, see Lowe, iii, no. 281.

*ff, ff*[1] (9). Codex Corbeiensis I (Sangermanensis 21), later Petropolitanus, saec. viii (W), x (Beu S T), x–xi (Ay V), xi (B K M N), at Leningrad, Public Library, O.v.I,3 (Corb. 21), contains Matthew, predominantly Vulgate text; ed. by J. Martianay, *Vulgata antiqua Latina et versio Evangelii secundum Matthaeum* . . . (Paris, 1695); Sabatier; Bianchini; J. Belsheim, *Das Evangelium des Matthäus nach dem lateinischen Codex ff*[1] *Corbeiensis* . . . (Christiania, 1881); Jülicher; for specimen of script, see Lowe, xi, no. 1624.

*ff*[2] (8). Codex Corbeiensis II (195), saec. v (B Beu K Lo M N S V), v–vi (Ay J W), vii (T), at Paris, Bibliothèque Nationale, fond. lat. 17225 (Corb. 195), contains the four Gospels (in the sequence Matt., Luke, John, Mark), with lacunae; ed. by Sabatier; J. Belsheim, *Codex Corbeiensis 195* (*ff*[2]) (Christiania, 1887); E. S. Buchanan, *The Four Gospels from the Codex Corbeiensis ff*[2] (*Old Latin Biblical Texts*, v; Oxford, 1907), pp. 1–96 (cf. H. A. Sanders, 'Buchanans Publikationen altlateinischer Texte. Eine Warnung', *ZNW* xxi (1922), 291–9); Jülicher; for specimen of script, see Lowe, v, no. 666.

*g*, $g^1$ (7). Codex Sangermanensis I, saec. vii (B), viii (J T V), ix (Ay Beu K N W), x (B M S), at Paris, Bibliothèque Nationale, fond lat. 11553 (Sangermanensis 15), contains the Vulgate Bible, of which, in the New Testament, the Gospels contain Old Latin readings (Beu); ed. by Sabatier; J. Wordsworth, *The Gospel According to St. Matthew from St. Germain MS* $g^1$ . . . (*Old Latin Biblical Texts*, i; Oxford, 1883), pp. 5–46; Jülicher.

$g^2$ (29). Codex Sangermanensis II, saec. x (Ay B Beu K M N T V W), at Paris, Bibliothèque Nationale, fond lat. 13169, contains the four Gospels; ed. by Sabatier.

*gat* (30). Codex Gatianum, saec. vii (S), viii (Beu K), at Paris, Bibliothèque Nationale, nouv. acquis. lat. 1587, contains the four Gospels; ed. by Sabatier; J. M. Heer, *Euangelium Gatianum* (Freiburg, 1910); for specimen of script, see Lowe, v, no. 684.

*h* (12). Codex Claromontanus, saec. iv–v (W), v (B K M N S T V), v–vi (Ay J), v ex. (Beu Lo), at Rome, Biblioteca Apostolica Vaticana, Lat. 7223, fols. 1–66, contains the four Gospels, of which only Matthew (lacks i. 1–iii. 15; xiv. 33–xviii. 12) is Old Latin; ed. by Sabatier; Angelo Mai, *Scriptorum veterum nova collectio*, iii. 2 (Rome, 1828), pp. 257–88; J. Belsheim, *Evangelium secundum Matthaeum . . . e codice olim Claromontano nunc Vaticano* (*Christiania Videnskabs-Selskabs Forhanlinger*, 1892, no. 5; Christiania, 1892); Jülicher; for specimen of script, see Lowe, i, no. 53.

*i* (17). Codex Vindobonensis, saec. v (K N), v ex. (Beu Lo), v–vi (Ay J S T V), vii (B M W), at Naples, Biblioteca Nazionale, Lat. 3 (formerly at Vienna, Hofbibliothek, lat. 1235), contains fragments of Luke (x. 36–xxiii. 10) and Mark (ii. 17–iii. 29; iv. 4–x. 1; x. 33–xiv. 36; xv. 33–40); ed. by J. Belsheim, *Codex Vindobonensis membranaceus purpureus* . . . (Leipzig, 1885); Jülicher; for specimen of script, see Lowe, iii, no. 399.

*j* (J K M) = *z* (T) (22). Codex Saretianus or Sarzanensis, saec. v (T W), v–vi (Ay K N), vi (J M), vi in. (Beu Lo), in the church at Sarezzano near Tortona (Prov. Alessandria), contains Luke xxiv and John (with many lacunae); John xviii. 36–xx. 14 is by another hand; ed. by G. Godu, *Codex Sarzanensis, Fragments d'ancienne version latine du quatrième Évangile* (*Spicilegium Casinense*, ii; Montecassino, 1936); Jülicher; for specimen of script, see Lowe, iv, no. 436a (and no. 436b).

*k* (1). Codex Bobiensis, saec. iv (S), iv–v (Ay B Beu K Lo M N V W), v (T), v–vi (J), at Turin, Biblioteca Universitaria Nazionale, G VII 15, contains Mark (viii. 8–11, 14–16; viii. 19–xvi. 9) and Matthew (i. 1–iii. 10; iv. 2–xiv. 17; xv. 20–36); ed. by J. Wordsworth, W. Sanday, H. J. White, *Portions of the Gospels According to St. Mark and St. Matthew* (*Old Latin Biblical Texts*, ii; Oxford, 1886), pp. 1–54, 95–122; C. H. Turner, F. C. Burkitt, 'A Re-Collation of Codex *k* of the Old Latin Gospels', *JTS* v (1903–4), 88–107; C. Cipolla, *Il codice evangelico k della Biblioteca Universitaria nazionale di Torino* (Torino, 1913; facsimile edition); Jülicher; for specimen of script, see Lowe, iv, no. 465.

*l* (11). Codex Rehdigeranus, saec. vii (S T), vii–viii (Ay Beu J V), viii (B K M N), viii[1] (Lo), at Breslau, Stadtbibliothek, Rehd. 169, contains the four Gospels contaminated by the Vulgate (Ay); John lacks xvi. 13–xxi. 25; ed. by H. J. Vogels, *Codex Rehdigeranus* (*Collectanea Biblica Latina*, ii; Rome, 1913); Jülicher; for specimen of script, see Lowe, viii, no. 1073.

*m* (PS-AU spe). Speculum (M T), Speculum Ps-Augustine (K S V) or Sessorianus (B), a florilegium, saec. v, contains passages from all the books of the New Testament except 3 John, Hebrews, and Philemon. The superscript numbers used by Tischendorf indicate the page in the Mai edition; ed. by A. Mai, *Spicilegium romanum*, IX. 2 (Rome, 1843), 61–86; A. Mai, *Nova Patrum Bibliotheca*, I. 2 (Rome, 1852), 1–117; F. Weihrich, *S. Augustini liber qui appellatur Speculum et Liber de Divinis Scripturis sive Speculum quod fertur S. Augustini* (*CSEL* xii; Vienna, 1887), pp. 287–700; J. Belsheim, *Fragmenta Novi Testamenti in libro 'Speculum'* (Christiania, 1899).

*μ* (35). Book of Mulling or Codex Mull. Dublinensis, saec. vii (Ay K), vii ex. (Beu Lo), viii ex. (Lo Suppl), at Dublin, Trinity College 60 (A.1.15), contains the four Gospels; ed. by H. J. Lawlor, *Chapters on the Book of Mulling* (Edinburgh, 1897); for specimen of script, see Lowe, ii, no. 276.

*n* (16), see also *a*², *o*. Codex Sangallensis, saec. iv–v (S), v (Beu, J[Jn] Lo T W), v–vi (B K M N V), vi (J[Mt Mk]), vi–vii (Ay), at St. Gall, Stiftsbibliothek 1394, II. 51–88; Stiftsbibliothek 172, p. 256; and Vadiana 70, contains fragments of the four Gospels; ed. by J. Wordsworth, W. Sanday, H. J. White, *Portions of the Gospels According to St. Mark and St. Matthew* (*Old Latin Biblical Texts*, ii; Oxford, 1886), pp. 55–7; Bernhard Bischoff, 'Neue Materialen zum Bestand und zur Geschichte der altlateinischen Bibelübersetzungen', *Miscellanea Giovanni Mercati*, i (*Studi e testi*, cxxi; Vatican City, 1946), 420–4; Jülicher; for specimen of script, see Lowe, vii, no. 978a.

*o* (16), see also *a*², *n*. Codex Sangallensis, saec. vii (Beu T V), vii–viii (J W), at St. Gallen, Stiftsbibliothek, 1394, III. 91–2, contains Mark xvi. 14–20; ed. by J. Wordsworth, W. Sanday, H. J. White, *Portions of the Gospels According to St. Mark and St. Matthew* (*Old Latin Biblical Texts*, ii; Oxford, 1886); Jülicher; for specimen of script, see Lowe, vii, no. 978b.

*p* (20). Codex Sangallensis, saec. vii–viii (B M W), viii (Ay Beu J Lo T), at St. Gallen, Stiftsbibliothek, 1395, VII. 430–3, contains John ix. 14–44; ed. by J. Wordsworth, W. Sanday, H. J. White, *Portions of the Gospels According to St. Mark and St. Matthew* (*Old Latin Biblical Texts*, ii; Oxford, 1886); pp. 75–7; Bernhard Bischoff, *Miscellanea Giovanni Mercati*, i (*Studi e testi*, cxxi; Vatican City, 1946), 425–7; Jülicher; Lowe, vii, no. 989.

*π* (J) = *w* (Ay) (18). Fragmenta Stuttgartensia, Weingartensia, Constantiensia, saec. vii (Ay Beu J), at Stuttgart, Landesbibliothek, H.B. VII. 29; Darmstadt, Landesbibliothek, 895; Donaueschingen, Fürstenbergische Hofbibliothek, 192, 193, contains palimpsest fragments of Luke xiv. 8–12; John vii. 24–32, 37–8; iv. 22–32; xi. 19–21, 26, 38–48; xx. 25, 28, 29, 30; ed. by A. Dold, *Konstanzer altlateinische Propheten- und Evangelien*;

*Bruchstücke mit Glossen* (*Texte und Arbeiten*, i, 7–9; Beuron, 1923), pp. 194–224; Jülicher; for specimen of script, see Lowe, viii, no. 1176.

*q* (13). Codex Monacensis, saec. vi (T), vi–vii (Ay J Lo V), vii (B Beu K M N S W), at Munich, Bayerische Staatsbibliothek, Clm. 6224 (Frising. 24), contains the four Gospels (in the sequence Matt., John, Luke, Mark), with lacunae; ed. by H. J. White, *The Four Gospels from the Munich MS.* (*q*) (*Old Latin Biblical Texts*, iii; Oxford, 1888), pp. 1–137; cf. D. De Bruyne, *RBén*, xxviii (1911), 75–80; Jülicher; for specimen of script, see Lowe, ix, no. 1249.

*r*, $r^1$ (14). Codex Usserianus I, saec. vi (S T), vi–vii (Ay B K M N V), vii in. (Beu J Lo), at Dublin, Trinity College, 55, formerly A. 4. 15; contains the four Gospels (in the sequence Matt., John, Luke, Mark), with lacunae; ed. by T. K. Abbott, *Evangeliorum Versio antehieronymiana ex codice Usseriano* (Dublin, 1884); Jülicher; for specimen of script, see Lowe, ii, no. 271.

$r^2$ (28), Codex Usserianus II, saec. viii (K), viii–ix (Beu Lo), ix (Ay B M N V) at Dublin, Trinity College 56 (A.4.6), contains the four Gospels in a mixed text; ed. by T. K. Abbott, *Evangeliorum Versio antehieronymiana ex codice Usseriano*, vol. ii, Appendix (Dublin, 1884), pp. 819–63; H. J. Lawlor, *Chapters on the Book of Mulling* (Edinburgh, 1897), pp. 186–201; H. C. Hoskier, *The Text of Codex Usserianus 2.* $r_2$ (*'Garland of Howth'*), *with critical notes to supplement and correct the collation of the late T. K. Abbott* (*Old Latin Biblical Texts*; London, 1919) (so the title page; the paper cover reads: $r_2$. *New and Complete Edition of the Irish Latin Gospel Codex Usser. 2 or* $r_2$, *otherwise known as 'The Garland of Howth,' in Trinity College Library, Dublin* (*Old Latin Biblical Texts;* London, 1919)); for specimen of script, see Lowe, ii, no. 272.

*ρ* (24). Codex Ambrosianus, saec. vii–viii (Beu J Lo), at Milan, Biblioteca Ambrosiana M. 12 sup., palimpsest, contains John xiii. 3–17 as a pericope in a liturgical book; ed. by A. Wilmart, *RB* xxxi (1922), 182–202; for specimen of script, see Lowe, iii, no. 354.

*s* (21). Codex Ambrosianus, saec. v ex. (Beu Lo), vi (T V W), v–vi (Ay), vi–vii (J), vii (B), vii–viii (M), at Milan, Biblioteca Ambrosiana O.210 sup. (formerly C.73 inf., fol. 73–6), contains fragments of Luke xvii–xxi; ed. by A. M. Ceriani, *Monumenta sacra et profana e codicibus praesertim Bibliotecae Ambrosianae*, I. 1 (Milan, 1861), 1–8; J. Wordsworth, W. Sanday, H. J. White, *Portions of the Gospels According to St. Mark and St. Matthew* (*Old Latin Biblical Texts*, ii; Oxford, 1886), pp. 83–8; Jülicher; for specimen of script, see Lowe, iii, no. 360.

*t* (19). Fragmenta Bernensia, saec. v–vi (Ay J M V), $v^2$ (Lo), vi (Beu W), at Bern, Universitätsbibliothek 611, fols. 143 and 144, contain Mark i. 2–23; ii. 22–7; iii. 11–18, palimpsest; ed. by H. Hagen, 'Ein Italafragment aus einem Berner Palimpsest des VI Jahrhunderts', *Zeitschrift für wissenschaftliche Theologie*, xxvii (1884), 470–84; J. Wordsworth, W. Sanday, H. J. White, *Portions of the Gospels According to St. Mark and St. Matthew* (*Old Latin Biblical Texts*, ii; Oxford, 1886), pp. 89–94; Jülicher; for specimen of script, see Lowe, vii, no. 867.

*v* (25). Codex Vindobonensis, saec. vi–vii (Lo), vii (Ay B Beu J T), at Vienna, Nationalbibliothek, cod. lat. 502 end-paper, contains John xix. 27–xx. 11; ed. by H. J. White, *The Four Gospels from the Munich MS. q* (*Old Latin Biblical Texts*, iii; Oxford, 1888), pp. 161–3; Jülicher; for specimen of script, see Lowe, x, no. 1481.

*w* (Ay) = *π* (J)

*z* (K M N) = *aur* (B J V)

*z* (T) = *j* (J K M)

23. Fragmentum Aberdonense, saec. v (Ay Beu J Lo), at Aberdeen, University Library, Papyrus 2ª, contains John vii. 27–8, 30–1; ed. by E. O. Winstedt, *The Classical Quarterly*, i (1907), p. 266; E. G. Turner, *Catalogue of Greek and Latin Papyri and Ostraca in the Possession of the University of Aberdeen* (Aberdeen, 1939), pp. 1–2; for specimen of script, see Lowe, ii, no. 118.

31. Ordo Scrutiniorum, saec. vi (Ay), xi (Beu), at Milan, Biblioteca Ambrosiana, T. 27 sup., contains O.T. and N.T. lessons and musical texts; ed. by C. Lambot, *North Italian Services of the XIth Century* (*Henry Bradshaw Society*, lxvii; 1931), pp. 7–35.

32. Codex Weiss. Guelferbitanus (Wolfenbüttel), *c.* 500 (Beu), saec. v–vi (Ay) vi in. (Lo), at Wolfenbüttel, Herzog-August-Bibliothek Weissenb. 76, palimpsest, contains lections from Old and New Testament; ed. by A. Dold, *Das älteste Liturgiebuch der lateinischen Kirche. Ein altgallikanisches Lektionar des 5/6. Jahr. aus dem Wolfenbütteler Palimpsest Codex Weissenburg* (*Texte und Arbeiten*, xxvi–xxviii; Beuron, 1936); for specimen of script, see Lowe, ix, no. 1392.

33. Codex Parisiensis saec. v ex. (Beu), v–vi (Ay Lo), at Paris, Bibliothèque Nationale, fond. 10439, contains the Gospel of John; chaps. i–vi are Old Latin, the rest is Vulgate; cf. S. Berger, *Histoire de la Vulgate* (Paris, 1893), pp. 89–90; for specimen of script, see Lowe, v, no. 600.

34. Codex Cryptoferratensis, saec. ? (Ay, Beu), at Grottaferrata, Badia cod. Γ.β.VI, contains John i. 1–17; ed. by J. Cozza, *Sacrorum Bibliorum vetustissima fragmenta Graeca et Latina ex palimpsestis codicibus Bibliothecae cryptoferratensis*, ii (Rome, 1867), 336.

36. Fragmentum Got. Giessenense, saec. v (Ay Beu), vi (Lo), at Giessen, Universitätsbibliothek cod. 651/20, contained Luke xxiii. 3–6; xxiv. 5–9 (see p. 381 below); ed. by P. Glaue, *ZNW* xi (1910), 1–17 (with facsimile); cf. Franz Rühl, ibid. xii (1911), 85–6; for specimen of script, see Lowe, viii, no. 1200.

37. Hieronymus in Matthaeum, saec. viii (Ay Beu) viii., ex (Lo), at Boulogne-sur-Mer, Bibliothèque Municipale (42) 47, contains portions of Matthew; ed. by A. Souter, in *Quantulacumque: Studies presented to Kirsopp*

*Lake . . .*, ed. by Robert P. Casey *et al.* (London, 1937), pp. 349–54; for specimen of script, see Lowe, vi, no. 736.

38. Hieronymus in Matthaeum, saec. ix (Ay Beu), at Rome, Biblioteca Apostolica Vaticana cod. Palat. lat. 177, contains portions of Matthew; ed. by A. Souter, in *Quantulacumque: Studies presented to Kirsopp Lake . . .*, ed. by Robert P. Casey *et al.* (London, 1937), pp. 349–54.

39. Codex Pictaviensis, saec. ix (Ay Beu), viii ex. (Lo), at Poitiers, Bibliothèque Municipale, MS. 17 (65), fols. 3–14, contains citations of the Gospels in Eusebian Canon Tables; ed. by P. Minard, 'Témoins inédits de la vieille version latine des Évangiles. Les canons à *initia* évangéliaires de Sainte-Croix de Poitiers et la Trinité de Vendôme', *RBén*, lvi (1945–6), 58–92; for specimen of script, see Lowe, vi, no. 821.

40. Codex Vennessenus, saec. x (Ay Beu), at Vendôme, Bibliothèque Municipale 2, contains citations of the Gospels in Eusebian Canon Tables; ed. by P. Minard, 'Témoins inédits de la vieille version latine des Évangiles. Les canons à *initia* des évangéliaires de Sainte-Croix de Poitiers et la Trinité de Vendôme', *RBén*, lvi (1945–6), 58–92.

41. Lectionarium Veronense, saec. viii (Ay), viii[1] (Beu Lo), at Verona, Biblioteca Capitolare vii (7), contains lessons from Matt. i–ix; for specimen of script, see Lowe, iv, no. 482.

42. Codex Juv. Cantabrigiensis, saec. ix (Ay Beu), at Cambridge, University Library Ff.4.32, contains marginal glosses from the Gospels in a manuscript of Juvencus; ed. by A. W. Haddan and W. Stubbs, *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, i (Oxford, 1869), 198; W. A. Lindsay, *Early Welsh Script* (Oxford, 1912), pp. 16–18.

43. Codex Dim. Dublinensis, Book of Dimma, saec. viii (Ay Beu Lo), at Dublin, Trinity College 59 (A.4.23), contains the four Gospels; R. I. Best, 'On the Subscriptions in the Book of Dimma', *Hermathena*, xx (1930), 84–100 and two plates; H. C. Hoskier, *On the Genesis of the Versions of the New Testament*, i (London, 1910), *passim*, and ii (1911), 95 ff.

## THE ACTS OF THE APOSTLES

*c* (6). See *c* in list of Gospels manuscripts.

*ct* (56). See manuscript *t* below.

*d* (5). See *d* in list of Gospels manuscripts.

*dem* (59). Codex Demidovianus, saec. xii–xiii (R), xiii (Beu K W), (in the eighteenth century belonged to a certain Paul Demidov Gregorovitch, but its present location is unknown), contained the Vulgate Bible, with Old Latin readings in Acts, Catholic Epistles, Pauline Epistles; ed. by C. F. Matthaei, *Novum Testamentum*, 12 vols. (Riga, 1782–8), see esp. vol. ix, pp. xxx–xxxiii.

*e* (50). Codex Bodleianus Laudianus (E), Latin–Greek, saec. vi (Ay Beu Lo M S T V W), vi–vii (R), at Oxford, Bodleian Library, Laudianus Gr. 35 (1119), (formerly F.82), contains Acts (lacks xxvi. 29–xxviii. 26); ed. by Sabatier; C. von Tischendorf, *Monumenta sacra inedita, Nova collectio*, ix (Leipzig, 1870); J. Belsheim, *Acta Apostolorum ante Hieronymum latine translata ex codice latino-graeco Laudiano Oxoniensi* (Christiania, 1893); for specimen of script, see Lowe, ii, no. 251.

*g, gig* (51). Codex Gigas, saec. xiii (Ay Beu K M N R T V W), at Stockholm, Kungl. Biblioteket, contains the Vulgate Bible, but Acts and Revelation are Old Latin; ed. by J. Belsheim, *Die Apostelgeschichte und die Offenbarung Johannis in einer alten lateinischen Übersetzung aus dem 'Gigas librorum' auf der königlichen Bibliothek zu Stockholm* (Christiania, 1879); J. Wordsworth, H. J. White, *Novum Testamentum Latine secundum editionem S. Hieronymi*, ii (Oxford, 1905); iii (1954); H. J. Vogels, *Untersuchungen zur Geschichte der lateinischen Apokalypse-Übersetzung* (Düsseldorf, 1920), pp. 165–75.

$g^2$ (52). Fragmentum Mediolanense, saec. viii (Ay), viii² (Beu Lo), x–xi (R S T W), at Milan, Biblioteca Ambrosiana B. 168 sup., contains Acts vi. 8–vii. 2; vii. 51–viii. 4 as a pericope in a lectionary of the Ambrosian rite; ed. by A. M. Ceriani, *Monumenta sacra et profana e codicibus praesertim Bibliotecae Ambrosianae*, I. 2 (Milan, 1866), 127–8; for specimen of script, see Lowe, ii, no. 310.

*h* (B K M R S V) = *reg* (T) (55). Codex Floriacensis, saec. v (Beu Lo N R S), vi–vii (Ay B K M), vii (T V W), formerly at Fleury, now at Paris, Bibliothèque Nationale, fond. lat. 6400G, fols. 113–30, palimpsest, contains fragments of Acts, Catholic Epistles, and Revelation; ed. by Sabatier; S. Berger, *Le palimpseste de Fleury. Fragments du Nouveau Testament en latin* (Paris, 1889); E. S. Buchanan, *The Four Gospels from the Codex Corbeiensis . . .* (*Old Latin Biblical Texts*, v; Oxford, 1907), pp. 99–120; for specimen of script, see Lowe, v, no. 565.

*l* (67). Codex Pal. Legionensis or León palimpsest, saec. vii (Ay Beu Lo), at León, Archivo Catedralicio MS. 15, is a Vulgate manuscript containing an Old Latin text of Acts viii. 27–xi. 13, xiv. 21–xvii. 25; Jas. iv. 4–1 Pet. iii. 14; 1 John i. 5–3 John 10; cf. R. Beer, in *Boletín de la Real Academia de la Historia*, xi (Madrid, 1887), 345–9.

*m*. See *m* in list of Gospels manuscripts.

*p* (54). Codex Perpinianus or Perpinianensis, saec. xiii (Ay B Beu K N R S V W), at Paris, Bibliothèque Nationale, fond. lat. 321, contains the Vulgate New Testament; Old Latin in Acts i. 1–xiii. 6; xxviii. 16–31, and Catholic Epistles; ed. by S. Berger, 'Un ancient text latin des Actes des Apôtres retrouvé dans un manuscrit provenant de Perpignan', *Notices et extraits des manuscrits de la Bibliothèque Nationale*, xxxv. 1 (1895 [1896]), 169–208; F. Blass, *Theologische Studien und Kritiken*, lxix (1896), 436–71; E. S. Buchanan, 'An Old Latin Text of the Catholic Epistles', *JTS* xii (1910–11), 497–534.

*r* (Ay) (62). Codex Rodensis or Bible de Rosas, saec. x (Beu), at Paris, Bibliothèque Nationale, fond. lat. 6, a four-volume Vulgate Bible containing Old Latin readings in Acts, both text and margin; ed. by J. Wordsworth, H. J. White, *Novum Testamentum Latine secundum editionem S. Hieronymi*, pars II. 1, Oxford, 1905; see T. Ayuso in *EB*, segunda ép., ii (1943), 23 ff., 33 ff.; iv (1945), 35 ff., 259 ff.; v (1946), 5 ff., 429 ff.; vi (1947), 187 ff., 347 ff.; vii (1948), 147 ff.

*r* (K M R) = *scel* (57). Codex Schlettstadtensis, saec. vii–viii (Ay Beu K M R), viii (Lo), at Selestat, Bibliothèque Municipale 1093, a lectionary containing Old Latin readings in lessons from Acts; ed. by G. Morin, *Études, textes, découvertes* (*Anecdota Maredsolana*, 2nd ser. i; Maredsous, 1913), pp. 440–56; for specimen of script, see Lowe, vi, no. 829.

*reg* (T) = *h* (B K M R S V).

*s* (53). Codex Bobiensis, saec. v (T), v–vi (Ay B K M), vi (Beu Lo N S V W), Naples, Biblioteca Nazionale, cod. Lat. 2 formerly at Vienna, Pal. (16), foll. 42*, 43–56, 71–5, palimpsest, contains fragments of Acts and Catholic Epistles; ed. by J. Belsheim, *Fragmenta Vindobonensia* (Christiania, 1886); H. J. White, *Portions of the Acts of the Apostles, of the Epistle of St. James, and of the First Epistle of St. Peter, from the Bobbio Palimpsest* (*s*) (*Old Latin Biblical Texts*, iv; Oxford, 1897), pp. 5–50; J. Bick, 'Wiener Palimpseste', *SbWien*, clix. 7 (Vienna, 1908), 50–89; for specimen of script, see Lowe, iii, no. 395.

*scel* = *r* (K M R).

*t* (56) Liber Comicus, Lectionarius Toletanus (V), or Liber Comicus Toletanus (B M), saec. xi (B Beu K M N R S V W), at Paris, Bibliothèque Nationale, nouv. acquis. Lat. 2171, contains Old Latin readings in lessons from Acts, Catholic and Pauline Epistles, Revelation; ed. by G. Morin, *Liber Comicus sive Lectionarius Missae, quo Toletana Ecclesia ante annos mille et ducentos utebatur* (*Anecdota Maredsolana*, i; Maredsous, 1893); J. Pérez de Urbel, A. González y Ruiz-Zorrilla, *Liber Commicus*, 2 vols. (Madrid, 1950–5).

*w* (58). Codex Wernigerodensis *or* Stolbergensis, saec. xv (B Beu K M N R S V), at Prague, Comenius Evangelical Theol. Fac., formerly at Wernigerode am Harz, contains the Vulgate New Testament with Old Latin readings in Acts and Catholic Epistles; cf. F. Blass, *TSK* lxix (1896), 436–71; H. J. Frede, *Vetus Latina*, xxiv/2, p. 265.

$x_1$. saec. vii–viii (T), $viii^1$ (Lo), at Oxford, Bodleianus 3418 (Selden, 30), contains Acts (lacking xiv. 26–xv. 32); described by Westcott in William Smith's *Dictionary of the Bible*, iv, American edn. (New York, 1870; repr. Grand Rapids, 1971), 3458b; ed. by Wordsworth/White (ms. O); for specimen of script, see Lowe, ii, no. 257.

60. Codex Boverianus, saec. xiii (Beu), at Sarriá (Barcelona), Colegio Máximo S.J., s.n. (fol. $112^v$–$113^v$); contains Acts i. 15–26; ed. by J. M. Bover, 'Un fragmento de la Vetus Latina (Ac 1 : 15–26) en un Epistolario del Siglo XIII', *Estudios eclesiásticos*, vi (1927), 331–4.

61. Codex Armachanus, or Book of Armagh, saec. ix (Beu), *c.* 807 (Lo), at Dublin, Trinity College 52, contains the Vulgate New Testament, but many Old Latin readings in Acts and an Old Latin text of the Pauline Epistles; ed. by J. Wordsworth, H. J. White, *Novum Testamentum Latine* (Oxford, 1905); J. Gwynn, *Liber Ardmachanus. The Book of Armagh* (Dublin, 1913); for specimen of script, see Lowe, ii, no. 270.

63. Michigan MS. 146, saec. xii (Beu), at Ann Arbor, University of Michigan Library, contains the Book of Acts and other material; ed. by H. A. Sanders and J. Ogden, 'The Text of Acts in MS. 146 of the University of Michigan', *Proceedings of the American Philosophical Society*, lxxvii. 1 (Philadelphia, 1937), 1–97.

### THE PAULINE EPISTLES

*c* (6). See *c* in list of Gospels manuscripts.

*d* (75). Codex Claromontanus (D), Graeco-Latin, saec. v (Lo), v–vi (Beu), vi (Ay B K M N S T V W), at Paris, Bibliothèque Nationale grec 107 (*olim* Reg. 2245), contains the Pauline Epistles (Rom. i. 1–7, 24–7 supplied by a later hand); ed. by Sabatier; C. von Tischendorf, *Codex Claromontanus* (Leipzig, 1852); for specimen of script, see Lowe, v, no. 521.

*dem* (59). See *dem* in list of Acts manuscripts.

*e* (76). Codex Sangermanensis (E), formerly Petropolitanus Caesareus Maralti xx, Graeco-Latin, saec. ix (Ay B Beu K M N T W), at Leningrad, Public Library, F.v.20, contains the Pauline Epistles (lacks Rom. viii. 21–33; xi. 15–25; 1 Tim. i. 1–vi. 15; Heb. xii. 8–xiii. 25; ed. by Sabatier; J. Belsheim, *Epistulae Paulinae ante Hieronymum Latine translatae ex codice Sangermanensi Gr.-Lat.* (Christiania, 1885).

*f* (78). Codex Augiensis (F), Graeco-Latin, saec. ix (Ay B Beu K M N T V W), at Cambridge, Trinity College, B.17.1, contains the Pauline Epistles (lacks Rom. i. 1–iii. 19); ed. by F. H. Scrivener, *An Exact Transcript of the Codex Augiensis* (Cambridge, 1859).

*g* (77). Codex Boernerianus (G), Graeco-Latin, saec. ix (Ay B Beu K N S T V W), at Dresden, Landesbibliothek MS. A. $145^b$, contains the Pauline Epistles (lacks Rom. i. 1–5; ii. 16–25; 1 Cor. iii. 8–16; vi. 7–14; Col. ii. 1–8; Philem. 21–5; all of Hebrews); ed. by A. Reichardt, *Der Codex Boernerianus der Briefe des Ap. Paulus in Lichtdruck nachgebildet* (Leipzig, 1909).

*gue* (T) = *w* (B M).

*l* (67). See *l* in list of Acts manuscripts.

*m* (PS-AU spe). See *m* in list of Gospels manuscripts.

*p* (W) = $r^4$ (Ay).

*r*, $r^1$, $r^2$, $r^3$ (64). Frisingensia Fragmenta, saec. v–vi (V W), vi (N S T), vi and

vii (Beu Lo), vii (M), vii–viii (B K), at Munich, Bayerische Staatsbibliothek, Clm 6436 (Fris. 236), and Clm 6220, 6230, 6277, 6317, 28135; Munich, Universitätsbibliothek, 4°. 928; Gottweig, Stiftsbibliothek MS. 1 (9), fol. 23–4, contain portions of the Pauline and Catholic Epistles; ed. by D. De Bruyne, *Les Fragments de Freising* (*Collectanea biblica latina*, v; Rome, 1921); for specimens of script, see Lowe, ix, nos. 1286a and 1286b.

*$r^4$* (Ay) = *p* (W) (80). Fragmenta Heidelbergensia, saec. vi (Ay Beu W), vii (Lo), at Heidelberg, Universitätsbibliothek 1334 (369/256), contain portions of Romans v and vi; ed. by R. Sillib, *ZNW* vii (1906), 82–6; for specimen of script, see Lowe, viii, no. 1223.

*t* (56). See *t* in list of Acts manuscripts.

*v* (81). Fragmentum Veronense, *c.* 800 (Beu), saec. vii–viii (N W), viii–ix (Lo), at Paris, Bibliothèque Nationale lat. 653, contains fragments of the Epistle to the Hebrews; ed. by A. Souter, 'A Fragment of an Unpublished Latin Text of the Epistle to the Hebrews', *Miscellanea Francesco Ehrle*, i (*Studi e testi*, xxxvii; Rome, 1924), 39–46; for specimen of script, see Lowe, v, no. 527.

*w* (B M) = *gue* (T) (79). Codex Guelferbytanus, Gothic and Latin, saec. vi (Ay B Beu M W), at Wolfenbüttel, Herzog-August-Bibliothek 4148, palimpsest, contains Rom. xi. 33–xii. 5; xii. 17–xiii. 1; xiv. 9–20; ed. by W. Streitberg, *Die gotische Bibel*; i, *Der gotische Text und seine griechische Vorlage*, 6th edn. (Heidelberg, 1971), pp. 239–49.

*$x_2$* (T). Codex Bodleianus Laudianus, saec. viii–ix (B), ix (T), at Oxford, Bodleian Library, Laud. lat. 108, contains the Pauline Epistles (lacking Heb. xi. 34–xiii. 25); described by Westcott in Wiliam Smith's *Dictionary of the Bible*, iv, American edn. (New York, 1870; repr. Grand Rapids, 1971), 3458b.

*z* (65). Codex Harleianus, saec. vii (B), viii (Ay Beu), viii–ix (V), at London, British Museum, Harley 1772, contains the Pauline and Catholic Epistles and Revelation (to xiv. 16) in the Vulgate text; but Heb. x–xiii; 1 Pet. ii. 9–iv. 15; 1 John 1. 1–iii. 15 are Old Latin; ed. by E. S. Buchanan, *The Epistles and Apocalypse from the Codex Harleianus* (London, 1912); for specimen of script, see Lowe, ii, no. 197.

82. Fragmenta Monacensia, saec. ix (Beu), at Munich, Bayerische Staatsbibliothek, Clm 29055a, contain Heb. vii. 8–26; x. 23–39; ed. by Bernhard Bischoff, 'Neue Materialen zum Bestand und zur Geschichte der altlateinischen Bibelübersetzungen', *Miscellanea Giovanni Mercati*, i (*Studi e testi*, cxxi; Rome, 1946), 427–36.

84. Fragments of a list of Pauline pericopes, saec. viii (Beu Lo), at Rome, Biblioteca Apostolica Vaticana, cod. Regin. lat. 9, fols. 2–3, contains passages from the Pauline Epistles; ed. by A. Dold, *Die im Codex Vat. Reg. lat. 9 vorgeheftete Liste paulinischer Lesungen für die Messfeier* (*Texte und Arbeiten*, xxxv; Beuron, 1944).

85. Fragmentum Florentinum, saec. iv–v (Ay Beu Lo), at Florence, Biblioteca Mediceo-Laurenziana, P.S.I. 1306, Greek–Latin parchment leaf, contains Eph. vi. 5–6 (Greek Eph. vi. 11–12); ed. by G. Mercati, *Papiri della Società Italiana*, xiii (1949), 87–102; for specimen of script, see Lowe, *Supplement*, no. 1694.

86. Fragmentary manuscript, saec. x (Beu[24]), ix ex. (Beu[25]), at Monza, Biblioteca Capitolare, $\frac{\text{i}-2}{9}$, contains portions of Pauline Epistles; ed. by H. J. Frede, *Altlateinische Paulus-Handschriften* (*Vetus Latina. Aus der Geschichte der lateinischen Bibel*, iv; Freiburg, 1964), pp. 121–286.

87. Fragments of a lectionary, saec. vii–viii (Beu[24] Lo), viii[2] (Beu[25]), at Sélestat, Bibliothèque Municipale MS. 1b, contains pericopes from Rom., 1 and 2 Cor., Gal., Eph., Phil., Col., 1 and 2 Thess.; for specimen of script, see Lowe, v, no. 831.

## THE CATHOLIC EPISTLES

*c* (6). See *c* in list of Gospels manuscripts.

*d* (5). See *d* in list of Gospels manuscripts.

*dem* (59). See *dem* in list of Acts manuscripts.

*ff* (66). Codex Corbeiensis (*olim* Sangermanensis 625), saec. vi (K), ix (Beu (*Vetus Latina* 26/1, p. 16*) N), ix–x (S), x (Ay B M T V W), x–xi (Beu Verzeichnis)), at Leningrad, Public Library, Q.v.I.39, contains the Epistle of James; ed. by Sabatier; J. Belsheim, *Die Brief des Jakobus im alter lateinischer Übersetzung aus der Zeit vor Hieronymus* . . . (Christiania, 1883); J. Wordsworth *et al.*, *Studia biblica* [*et ecclesiastica*], i (Oxford, 1885), 113–50; W. Sanday, ibid. 233–63; J. B. Mayor, *The Epistle of St. James*, 2nd edn. (London, 1897), pp. 3–27; J. Belser, *Die Epistel des heil. Jakobus* (Freiburg, 1909), pp. 206–10; cf. A. Staerk, *Les Manuscrits latins du Ve au XIIIe siècle conservés à la Bibliothèque Imperiale de Saint Petersbourg*, i (St. Petersburg, 1910), 132–4.

*h* (55). See *h* in list of Acts manuscripts.

*l* (67). See *l* in list of Acts manuscripts.

*m* (PS–AU spe). See *m* in list of Gospels manuscripts.

*p* (54). See *p* in list of Acts manuscripts.

*q* (64). See *r* in list of Pauline manuscripts.

*r* (Ay K M N) = *q* (B M S T V).

*s* (53). See *s* in list of Acts manuscripts.

*t* (56). See *t* in list of Acts manuscripts.

*z* (65). See *z* in list of Pauline manuscripts.

THE BOOK OF REVELATION

*c* (6). See *c* in list of Gospels manuscripts.

*dem* (59). See *dem* in list of Acts manuscripts.

*g* (51). See *g* in list of Acts manuscripts.

*h* (55). See *h* in list of Acts manuscripts.

*m* (PS–AU spe). See *m* in list of Gospels manuscripts.

*reg* (T) = *h* (B K S).

*t* (56). See *t* in list of Acts manuscripts.

*z* (65). See *z* in list of Pauline manuscripts.

## CONVERSION TABLES OF OLD LATIN MANUSCRIPTS

### *I. Traditional sigla to Beuron numbers*

The abbreviations in the column marked 'Content' are as follows: e = Gospels; a = Acts; p = Pauline Epistles; c = Catholic Epistles; r = Revelation.

| *Traditional sigla* | *Content* | *Beuron* |
|---|---|---|
| *a* | e | 3 |
| $a^2$, *n*, *o* | e | 16 |
| *aur*, *z* | e | 15 |
| *b* | e | 4 |
| *β* | e | 26 |
| *c* | eapcr | 6 |
| *d* | eac | 5 |
| *d* | p | 75 |
| *δ* | e | 27 |
| *dem* | apcr | 59 |
| *e* | e | 2 |
| *e* | a | 50 |
| *e* | p | 76 |
| *f* | e | 10 |
| *f* | p | 78 |
| *ff*, $ff^1$ | e | 9 |
| *ff* | c | 66 |
| $ff^2$ | e | 8 |
| *g*, $g^1$ | e | 7 |
| *g*, *gig* | ar | 51 |
| *g* | p | 77 |
| $g^2$ | | |

# ٤

## قائمة المخطوطات اللاتينية القديمة من كتاب العلامة كرت ألاند و باربارا ألاند the text of the new testament

The Text of THE NEW TESTAMENT ALAND/ALAND EERDMANS' E. J. BRILL

here only the most important ones. We have already mentioned k (Codex Bobiensis).[8] In every respect this is a remarkable manuscript; e.g., it is the only witness in the whole of the New Testament tradition to end the gospel of Mark with only the "shorter ending." It is associated with e (Codex Palatinus of the fifth century, a purple parchment manuscript with silver ink, gold illumination, and a text exhibiting European influence in part) as a member of the African type of text known as afra, which is represented by a separate text line in Adolf Jülicher's edition. This "African" form of the text has traditionally been contrasted with the "European" form (a, b, c, etc.). This is fair enough, but recent scholarship has construed the term afra more broadly than was common earlier, recognizing its style and vocabulary as only primarily and not exclusively characteristic of Africa. Among the manuscripts known as "European" the most important are: *Codex Vercellensis* a of the fourth century, containing the Gospels in the Western order of Matthew-John-Luke-Mark; *Codex Veronensis* b of the fifth century, on purple parchment with silver ink and gold illumination, containing the Gospels in the same order as a; *Codex Colbertinus* c of the twelfth/thirteenth century, earlier identified as an African type, and containing the Gospels in the usual order; *Codex Corbeiensis* $ff^2$ of the fifth century, the earliest Latin manuscript to contain the summaries before each Gospel, i.e., the lists of "chapters" with their titles; and *Codex Vindobonensis* i of the fifth century, containing only fragments of Mark and Luke.

The Latin text of d on the recto pages of Codex Bezae Cantabrigiensis deserves special comment. The description in Bruce Manning Metzger's manual represents a widely held consensus:

> . . . though corrected here and there from the Greek side (it) preserves an ancient form of the Old Latin text. Since *d* appears occasionally with the readings of *k* and of *a* when all other authorities differ, it witnesses to a text that was current no later than the first half of the third century and may be earlier still.[9]

Fischer has contested this view with vigor:

> Today it is nearly universally recognized that the (Latin) text is almost completely dependent on its parallel Greek text, whether it be described as a Latin version so thoroughly corrected to the Greek text that its character as a Latin witness is valid only when supported by other Latin witnesses, or as itself a slavish translation of the parallel Greek text or its ancestor in a diglot manuscript using a Latin text either as an aid in translating or as a vocabulary source. In any event, the Latin text of d (5) is distinct from that of other Latin Bibles.[10]

Meanwhile Metzger has concurred.[11] It is important to recognize that even in

8. Cf. pp. 187.
9. *The Text of the New Testament* (New York: $^{2}$1968), p. 277.
10. "Die Neue Testament in lateinischer Sprache," *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare*, ed. Kurt Aland. ANTF 5 (Berlin: 1972): 42.
11. *The Early Versions of the New Testament* (Oxford: 1977), p. 318.

the Latin pages of Codex D[ea] there is no trace to be found of the early text postulated by Westcott-Hort and their followers.

Editions:
Gospels: *Itala, Das Neue Testament in altlateinischer Überlieferung. Nach den Handschriften hrsg. von A. Jülicher, durchgesehen und zum Druck besorgt von W. Matzkow† und K. Aland.* I: Matthew (²1972); II: Mark (²1970); III: Luke (²1976); IV: John (1963)
Pauline letters: for Ephesians-Colossians, *Vetus Latina* 24/1-2, ed. Hermann Josef Frede (1962-1971); for 1 Thessalonians-Hebrews, *ibid.* 25, ed. Frede (1975-1989)
Catholic letters: *Vetus Latina* 26/1, ed. Walter Thiele (1956-1969)

Thus only the Gospels, the shorter of the Pauline letters, and the Catholic letters are now available in critical editions. The citation of the Old Latin tradition in the other parts of the New Testament in Nestle-Aland[26] has therefore been based upon direct collations of the manuscripts themselves. Earlier editions of manuscripts are frequently inadequate — Johannes Belsheim's editions in particular should be used with caution. As to terminology, we should note that Jülicher's designation of the Old Latin tradition as Itala follows a tradition that goes back to Augustine. But what Augustine intended by the term Itala is still uncertain and a matter of debate, so that Old Latin (Vetus Latina) is a better term for the early Latin tradition, in parallel to Old Syriac (Vetus Syra) for the earliest Syriac tradition.[12] The use of "it" in Nestle-Aland[26] is continued partly in deference to tradition, but also for practical reasons. For the same reasons the use of lowercase letters has been retained to designate individual manuscripts: vl for vetus latina would be easily confused with v(e)l (for "or") and with v.l. (varia lectio for "variant reading"), just as the adoption of Fischer's excellent system of identifying the manuscripts with arabic numerals would be susceptible to confusion with the similar system used for Greek minuscule manuscripts.

***b. The Vulgate.*** Vulgate is the name given the form of the Latin text which has been widely circulated (vulgata) in the Latin church since the seventh century, enjoying recognition as the officially authoritative text, first in the edition of Pope Sixtus V (Rome, 1590), and then of Pope Clement VIII (Rome, 1592), until the Neo-Vulgate. The Neo-Vulgate, which was undertaken on the initiative of Pope Paul VI (promulgated by Pope John Paul II by Apostolic Constitution on April 25, 1979), represented not only innumerable alterations of the traditional text in purely stylistic matters, but more significantly a correction of it to the Greek text. This was an urgent need, for neither the edition of 1590 nor that of 1592 (which introduced roughly five thousand changes in the text despite the fact that changes in the 1590 text were expressly forbidden on pain of excommunication) succeeded in representing either Jerome's original text (see below) or its Greek base with any accuracy. The latter purpose is now served by the Neo-Vulgate (*Nova Vulgata Bibliorum sacrorum editio* [Rome: 1979; 2nd edition, 1986; pocket edition, Nestle-Aland, *Novum Testamentum Latine*, 1984; also *Novum Testamentum graece et latine*, 3rd printing, 1987]). The recovery of the original text of the Vulgate is concurrently being pursued in three different places. The monks of the Benedictine monastery of San Girolamo

12. Cf. pp. 193f.

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# قائمة المخطوطات اللاتينية القديمة من موسوعة النقد النصي لروبرت والتز

The Encyclopedia

of New Testament Textual Criticism

by Robert B. Waltz

https://mnheritagesongbook.files.wordpress.com/2013/07/encyclopedia_nt_tc_final.pdf

**Old Latin Witnesses — Gospels**

| Symbol | Beuron # | Date | Name | Contents |
|---|---|---|---|---|
| a | 3 | IV | Vercellensis | e# |



| | | | | |
|---|---|---|---|---|
| | Seems to be an early form of the European Latin. Closest to b ff², but perhaps with some slightly older readings. Deluxe manuscript (silver and gold ink on purple parchment), reputed to have been written by Saint Eusebius, Bishop pf Vercelli (martyred 370/1). It has been so venerated as a relic that certain passages have been rendered unreadable by worshippers' kisses. Contains Mark 16:9–20, but on interpolated leaves; C.H. Turner believes the original did not contain these verses. Text is regarded as similar to n in the Synoptic Gospels. | | | |
| a² | 16 | V | Curiensis | Lk 11#, 13# |
| | cf. n, o (both also #16) | | | |
| aur | 15 | VII | Aureus | e# |
| | Primarily Vulgate but with many Old Latin readings. Hopkins-James thinks that the text he calls the "Celtic Gospels" consists of an Old Latin base corrected toward the Vulgate. If so, Aureus probably represents a step along the way.<br>Incidentally, combining references from several sources, it appears that this is the oldest surviving parchment manuscript with a separate title page (there seem to have been no others until shortly before the invention of printing).<br>Textually, this manuscript is only moderately interesting (except, perhaps, for students of the Bible in the British Isles), but it is unfortunate that there is no modern full-color edition; it must be seen to be believed (for a good photo, see Christopher de Hamel, *A History of Illuminated Manuscripts*, Phaedon, 1997, pp. 26–27; a not-quite-so-good photo is in Michelle P. Brown, *In the Beginning: Bibles before the Year 1000*, pp. 186–187). To say that it is written in gold is almost an understatement. There are other manuscripts with writing in gold ink, but in Aureus, the letters on the decorated pages are done with gold leaf. These are enclosed in elaborate scrolls and swirls with obvious Celtic influence. The quality of the paintings is also high. Many pages, including the beginning sheets, are on purple parchment. The volume is very large — original size estimated at 400x600 millimeters, or 16x24 inches. It must have been one of the most expensive gospel books ever written.<br>It certainly had a complicated history! It was probably written in the British Isles — perhaps even at Canterbury. The date was probaby in the eighth century. In the ninth century, it was captured during a raid by the Vikings. A long marginal note in Old English says that it was ransomed by Earl Alfred of Kent and his wife Werburgh and presented to Canterbury some time in the late ninth century. (It begins [doing the best I can to reproduce the script via unicode] "In nomine dṅi nṙi iḣv xṙi, Ic Aelfred aldormon 7rēburɠ minɠƀfera beɠƀtan ðaſ bƀc" i.e. *In nomine Domini nostri Ihesu Christi, [ond] Wērburgh min gefēra thas bēc… )* It somehow managed to migrate from there to Spain, where it was bought in 1690 and taken to Scandinavia by Johan Gabriel Sparwenfeldt; it is now in Stockholm. | | | |

| b | 4 | V | Veronensis | e# |
|---|---|---|---|---|
| | Purple codex with silver and some gold ink. Originally contained 418 leaves; 393 remain, some of which have decayed to the point of illegibility. Said to have a text quite close to that found in Novatian, it is widely regarded as one of the very best European witnesses; almost all other witnesses of the type agree with b more than with each other. A few passages have been conformed to the Vulgate, in writing so like the original that the alterations were not noticed for many centuries. | | | |
| β | 26 | VII | Carinthianus | Lk 1–2# |
| c | 6 | XII/XIII | Colbertinus | e(apcr) |
| | Late and vulgate influenced, but apparently with some African readings (although European readings dominate; it is much closer to b ff$^2$ than to k). The pre-vulgate readings are most common in Mark and Luke. The rest of the NT, which comes from another source, is Vulgate with scattered Old Latin readings. | | | |
| d | 5 | V/ VI | Bezae | e#a#c# |
| | Latin side of Codex Bezae, and almost as controversial as the Greek. It is probably based on an independent Latin version, since D and d disagree at some few points. However, they agree the vast majority of the time, even in places where they have no other Latin support. It is effectively certain that the two texts have been modified to agree more closely. The great question is, *which* has been modified, and to what extent? There is no universally accepted answer. | | | |
| δ | 27 | IX | Sangallensis | e# |
| | Latin interlinear of Δ, with no real value of its own. | | | |
| e | 2 | V | Palatinus | e# |
| | After k, the most important witness to the African Latin. (Unfortunately, the two overlap only very slightly, so it is hard to compare their texts.) Purple codex. The text is said to be close to W in the early chapters of Mark where W is "Western." | | | |
| f | 10 | VI | Brixianus | e# |
| | Purple codex, and surprisingly well-preserved. The writing is said to have been originally done in ink and silvered over; possibly this helped to keep the silver from tarnishing too badly. The letters B and V are frequently interchanged; we also see some interchange of O and V (U), and of T and D. The text seems to fall somewhere between the (European) Old Latin and the vulgate, and it has been conjectured that it was the sort of manuscript Jerome made his revision from. However, it has links to the Gothic (it has been conjectured that it was taken from the Latin side of a Gothic-Latin diglot), which make this less likely. It is distinctly more Byzantine and less "Western" than the average Old Latin. It is considered to be an Italian text.<br>It has an interesting comment, in the preface, that readers should follow the sense of the text and not the exact wording, as if the scribe expected to make errors. | | | |

| ff$^{1}$ | 9 | VIII | Corbiensis | Mt |
|---|---|---|---|---|
| | Vulgate with some Old Latin readings. | | | |
| ff$^{2}$ | 8 | V | Corbiensis | e# |
| | European Latin, probably the best text of the type after b. | | | |
| g$^{1}$ | 7 | VIII/IX | Sangermanensis | Mt(NT) |
| | Old Latin in Matthew; rest is Vulgate (see Vulgate G) | | | |
| h | 12 | V | Claromontanus | Mt#(e) |
| | Old Latin in Matthew; rest is Vulgate. | | | |
| i | 17 | V/VI | Vindobonensis | Mk#Lk# |
| | Purple codex. | | | |
| j | 22 | VI | Sarzanensis | (Lk#)Jo# |
| | Purple codex. Text is described as "peculiar and valuable." | | | |
| k | 1 | IV/ V | Bobiensis | Mt#Mk# |
| | Best codex of the African Latin, unfortunately only about half complete even for the books it contains (it now consist of portions of Matt. 1:1–15:36 plus Mark 8:8–end). Noteworthy for containing only the short ending of Mark (without the long ending); it is the only known manuscript to have this form. Written in a good hand by a careless scribe — quite possibly a non-Christian. The text seems to resemble Cyprian. | | | |
| l | 11 | VIII | Rehdigeranus | e# |
| | "Mixed text." | | | |
| λ | - | VIII/ IX | | Lk 16–17# |
| μ | 35 | VIII? | Mull | e |

| μ | - | V | Monacensis | Mt 9–10# |
|---|---|---|---|---|
| | The symbol μ is used in Nestle/Aland for this fragment of Matthew, although many other editors use it for the Codex Mull (described above) | | | |
| n | 16 | V | Sangallensis | Mt#Mk#Jo# |
| | Cf. $a^2$, o (both also #16) | | | |
| o | 16 | VII | Sangallensis | Mk# |
| | Mark 16:14–20. Cf. $a^2$, n (both also #16). | | | |
| p | 20 | VIII | Sangallensis | Jo 11# |
| π | 18 | VII | Stuttgartensis | Mt#Lk#Jo# |
| φ | - | V | | |
| q | 13 | VI/VII | Monacensis | e# |
| | Considered to have an Italian text, though perhaps with a slightly different textual base than others of that type. Written in a clumsy hand by a scribe named Valerianus. | | | |
| $r^1$ | 14 | late VI or VII | Usserianus | e# |
| | Trinity College, Dublin, MN. A.4.15. Although named after Archbishop Ussher (Usserianus I), it is unlikely he ever owned it. Gospels in the order Matthew, John, Luke, Mark. The script is Irish (one of the earliest examples of Latin in an Irish hand), but very minimally illustrated; it has been suggested that the Irish style of illustration had not yet developed. In addition to the lacunae, the remaining leaves are much discoloured and damaged. | | | |
| ρ | 24 | VII/VIII | Ambrosianus | Jo 13# |
| s | 21 | VI/VII | Ambrosianus | Lk 17–21# |
| t | 19 | V/VI | Bernensia | Mk 1–3# |
| v | 25 | VII | Vindobonensis | Jo 19–20# |

## Old Latin Witnesses — Acts

| Symbol | Beuron # | Date | Name | Contents |
|---|---|---|---|---|
| d | 5 | V/VI | Bezae | e#a#c# |
| | Latin side of Bezae (D). See comments in the section on the Gospels. | | | |
| e | 50 | VI | Laudianus | a# |
| | Latin side of Laudianus (E). The base text is considered to be European, but there is also assimilation to the parallel Greek. | | | |
| g | Symbol used in some editions for gig. | | | |
| gig | 51 | XIII | Gigas | (e)a(pc)r |
| | An immense codex containing the Bible and a number of other works. Its text in Acts is reminiscent of that of Lucifer of Cagliari, but experts cannot agree whether it belongs with the African or European Latin. | | | |
| h | 55 | V | Floriacensis | a#c#r# |
| | Fleury palimpsest. The translation is loose and the copy careless, but the text is very close to that used by Cyprian (African). | | | |
| l | 67 | VII | Legionensis | a#c# |
| | Palimpsest; text is vulgate with some sections of Old Latin readings (Acts 8:27–11:13, 15:6–12, 26–38). Said to be close to the Liber Comicus (t) | | | |
| (m) | - | IV? | (Speculum) | eapcr |
| | See Speculum under Fathers | | | |
| p | 54 | XII | Perpinianus | a |
| | Old Latin in 1:1–13:6, 28:16–end. The text is said to be similar to the fourth century writer Gregory of Elvira, and is thought to have been written in northern Spain or southern France. | | | |
| ph | 63 | XII | | a |
| | Acts with “other material.” | | | |
| r | 57 | VII/VIII | Schlettstadtensis | a# |
| | Lectionary | | | |
| ro | 62 | X | Rodensis | (e)a(pcr) |
| | Vulgate text with Old Latin readings in both text and margin in Acts. | | | |
| s | 53 | VI | Bobiensis | a# |
| | Palimpsest | | | |
| sa | 60 | XIII | Boverianus | a#: Acts 1:15-26 |
| sin | 74 | X | | a#r# |
| t | | VII+ | Liber Comicus | a#p#c#r# (Lectionary) |
| w | 58 | XIV/XV | Wernigerodensis | (e)a(p)c(r) |
| | Vulgate with Old Latin readings in Acts & Catholics. | | | |

## Old Latin Witnesses — Catholics

| Symbol | Beuron # | Date | Name | Contents |
| --- | --- | --- | --- | --- |
| d | 5 | V/VI | Bezae | e#a#c# |
| | Latin side of D (Bezae). Greek does not exist for the Catholics, and of the Latin we have only 3 John 11–15. | | | |
| ff | | IX | Corbeiensis | James |
| | Souter describes it having “some readings unique (almost freakish) in their character… ” Overall, it seems to have a mixed text, not affiliated with anything in particular. | | | |
| h | 55 | V | Floriacensis | a#c#r# |
| | Fleury palimpsest. Contains 1 Pet. 4:17–2 Pet 2:7, 1 John 1:8–3:20. The translation is loose and the copy careless, but the text is very close to that used by Cyprian (African). | | | |
| l | 67 | VII | Legionensis | a#c# |
| | Palimpsest; small sections exist of all books of the Catholics except Jude. Said to be close to the Liber Comicus (t) | | | |
| (m) | - | IV? | (Speculum) | eapcr |
| | See Speculum under Fathers | | | |
| q | Symbol used for r in UBS$^4$. | | | |
| | Same as r of Paul. Denoted q in UBS$^4$. | | | |
| s | 53 | VI | Bobiensis | c# |
| | Palimpsest. Old Latin in 1 Pet. 1:1–18, 2:4–10 | | | |
| | Palimpsest. Old Latin in 1 Pet. 1:1–18, 2:4–10 | | | |
| t | | VII+ | Liber Comicus | a#p#c#r# (Lectionary) |
| w | 32 | VI | Guelferbitanus | c# |
| | Palimpsest lectionary, Vulgate with sections in Old Latin. | | | |
| z | 65 | VIII | Harleianus | (c#) |
| | Vulgate Bible (same codex as Z/harl); only 1 Pet. 2:9–4:15, 1 John 1:1–3:15 are Old Latin. | | | |

## Old Latin Witnesses — Paul

Note: Scholars generally do not distinguish between African, European, and Italian texts in Paul (although I have seen r called both African and Italian). The reason seems to be that we have no unequivocally African texts.

| Symbol | Beuron # | Date | Name | Contents |
|---|---|---|---|---|
| a | 61 | IX | Dublinensis (Book of Armagh) | (ea)p#(c)r |
| | Dublin, Trinity College MS. 52. Perhaps the most important (although not the most famous) manuscript in that library. General run of the text is vulgate text with many Old Latin readings, but Paul (vac. 1 Cor. 14:36–39) and the Apocalypse are Old Latin with some Vulgate influence. It includes the Epistle to the Laodiceans. See D of the Vulgate for full information on the history and style of this noteworthy manuscript. | | | |
| b | 89 | VIII/IX | | p |
| | Close to d, and possibly the best Latin witness available in Paul. Most other "Western" witnesses are closer to b d than to each other. | | | |
| comp | 109 | | | p |
| d | 75 | VI | Claromontanus | p# |
| | Latin side of D. Unlike most bilinguals, the Latin and the Greek do not appear to have been conformed to each other; d seems to fall closest to b. | | | |
| f | 78 | IX | Augiensis | p# |
| | Latin side of F. Mixed Vulgate and Old Latin (Hebrews is purely Vulgate), possibly with some assimilation to the Greek text. | | | |
| | Latin side of F. Mixed Vulgate and Old Latin (Hebrews is purely Vulgate), possibly with some assimilation to the Greek text. | | | |
| g | 77 | IX | Boernianus | p# |
| | Latin interlinear of G. Rarely departs from the Greek text except where it offers alternate renderings. | | | |
| gue | 79 | VI | Guelferbytanus | Rom# |
| | Palimpsest, from the same manuscript as Pe Q. Contains Rom. 11:33–12:5, 12:17–13:1, 14:9–20. Merk's w. | | | |
| (m) | - | IV? | (Speculum) | eapcr |
| | See Speculum under Fathers. Not to be confused with m/mon (below) | | | |
| m | 86 | X | | p# |
| | The appendix of $NA^{27}$ lists this as mon (the latter symbol is used in UBS), but cites it in the text as m. Not to be confused with the Codex Speculum, often cited as m. The text is said to be similar to that of Ambrose; it is noteworthy for placing the doxology of Romans after chapter 14 (so also gue; neither ms. exists for Romans 16). | | | |
| mon | Symbol used for m in $UBS^4$. | | | |



| Symbol | Beuron # | Date | Name | Contents |
|---|---|---|---|---|
| μ | 82 | IX | Monacensis | Heb 7:8–26, 10:23–39 |
| p | 80 | VII | Heidelbergensia | Rom 5–6# |
| r | 64 | VI, VII | Frisingensia | p# |
| | Assorted small fragments, sometimes denoted $r^1$, $r^2$, $r^3$. They do not come from the same manuscript, but seem to have similar texts. They have a much more Alexandrian cast than the other Old Latins, and are said to agree with Augustine. Same as q/r of the Catholics. | | | |
| ρ | 88 | X | | 2Co# |
| s | 87 | VIII | | p# (Lectionary fragments) |
| t | | VII+ | Liber Comicus | a#p#c#r# (Lectionary) |
| v | 81 | VIII/IX | Veronensis | Heb# |
| w | Symbol used in some editions for gue. | | | |
| z | 65 | VIII | Harleianus | (Heb#) |
| | Vulgate Bible (same codex as Z/harl); only Heb. 10:1–end is Old Latin. | | | |

### Old Latin Witnesses — Revelation

| Symbol | Beuron # | Date | Name | Contents |
| --- | --- | --- | --- | --- |
| a | 61 | IX | Dublinensis (Book of Armagh) | (ea)p#(c)r |
| | Vulgate text with many Old Latin readings; Paul and the Apocalypse are Old Latin with some Vulgate influence. See D of the Vulgate. | | | |
| g | Symbol used in some editions for gig. | | | |
| gig | 51 | XIII | Gigas | (e)a(pc)r |
| | An immense codex containing the Bible and a number of other works. Its text in the Apocalypse is Old Latin but seems to be a late form of the European type, approaching the Vulgate. | | | |
| h | 55 | V | Floriacensis | a#c#r# |
| | Fleury palimpsest. The translation is loose and the copy careless, but the text is very close to that used by Cyprian (African). | | | |
| sin | 74 | X | | a#r#: Rev. 20:11–21:7. |
| t | | VII+ | Liber Comicus | a#p#c#r# (Lectionary) |

When discussing the Old Latin, of course, the great question regards the so-called “Western” text. The standard witnesses to this type are the great bilingual uncials (D/05 D/06 F/010 G/012; E/07 is bilingual but is not particularly “Western” and 629 has some “Western” readings but its Latin side is Vulgate). That there is kinship between the Latins and the “Western” witnesses is undeniable — but it is also noteworthy that many of the most extravagant readings of Codex Bezae (e.g. its use of Matthew’s genealogy of Jesus in Luke 3:23f.; its insertion of Mark 1:45f. after Luke 5:14) have *no Latin support except d.* Even the “Western Non-interpolations” at the end of Luke rarely command more than a bare majority of the Old Latins (usually a b e $r^1$; occasionally $ff^2$; rarely aur c f q).

It is the author’s opinion that the Old Latins, not Codex Bezae, should be treated as the basis of the “Western” text, as they are more numerous and show fewer signs of editorial action. But this discussion properly belongs in the article on Text-Types.

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# قائمة المخطوطات اللاتينية القديمة من موسوعة النقد النصي لريتشارد إليوت

**The Encyclopedia of New**

**Testament Textual Criticism**

**Conceived by Rich Elliott**

**of Simon Greenleaf University**

/http://www.skypoint.com/members/waltzmn

these are actually Vulgate witnesses with occasional Old Latin readings; they will be discussed under the Vulgate.

## Old Latin Witnesses -- Gospels

| Symbol | Beuron Number | Date | Name | Contents | Comments |
|---|---|---|---|---|---|
| a | 3 | IV | Vercellensis | e# | Seems to be an early form of the European Latin. Closest to b ff2, but perhaps with some slightly older readings. Deluxe manuscript (silver and gold ink on purple parchment), reputed to have been written by Saint Eusebius, Bishop pf Vercelli (martyred 370/1). It has been so venerated as a relic that certain passages have been rendered unreadable by worshippers' kisses. Contains Mark 16:9-20, but on interpolated leaves; C.H. Turner believes the original did not contain these verses. Text is regarded as similar to n in the Synoptic Gospels. |
| a2 | 16 | V | Curiensis | Lk 11#, 13# | cf. n, o (both also #16) |
| aur | 15 | VII | Aureus | e# | Primarily Vulgate but with many Old Latin readings. |
| b | 4 | V | Veronensis | e# | Purple codex with silver and some gold ink. Originally contained 418 leaves; 393 remain, some of which have decayed to the point of illegibility. Widely regarded as one of the very best European witnesses; almost all other witnesses of the type agree with b more than with each other. A few passages have been conformed to the Vulgate, in writing so like the original that the alterations were not noticed for many centuries. |
| β | 26 | VII | Carinthianus | Lk 1-2# | |
| c | 6 | XII/ XIII | Colbertinus | e(apcr) | Late and vulgate influenced, but apparently with some African readings (although European readings dominate; it is much closer to b ff2 than to k). The pre-vulgate readings are most common in Mark and Luke. The rest of the NT, which comes from another source, is Vulgate with scattered Old Latin readings. |
| d | 5 | V/ VI | Bezae | e#a#c# | Latin side of Codex Bezae, and almost as controversial as the Greek. It is probably based on an independent Latin version, since D and d disagree at some few points. However, they agree the vast majority of the time, even in places where they have no other Latin support. It is effectively certain that the two texts have been modified to agree more closely. The great question is, *which* has been modified, and to what extent? |
| δ | 27 | IX | Sangallensis | e# | Latin interlinear of Δ, with no real value of its own. |
| e | 2 | V | Palatinus | e# | After k, the most important witness to the African Latin. (Unfortunately, the two overlap only very slightly, so it is hard to compare their texts.) Purple codex. |

| f | 10 | VI | Brixianus | e# | Purple codex. The text seems to fall somewhere between the (European) Old Latin and the vulgate, and it has been conjectured that it was the sort of manuscript Jerome made his revision from. However, it has links to the Gothic (it has been conjectured that it was taken from the Latin side of a Gothic-Latin diglot), which make this less likely. It is distinctly more Byzantine and less "Western" than the average Old Latin. It is considered to be an Italian text. |
|---|---|---|---|---|---|
| $ff^1$ | 9 | VIII | Corbiensis | Mt | Vulgate with some Old Latin readings. |
| $ff^2$ | 8 | V | Corbiensis | e# | European Latin, probably the best text of the type after b. |
| $g^1$ | 7 | VIII/ IX | Sangermanensis | Mt(NT) | Old Latin in Matthew; rest is Vulgate (see Vulgate G) |
| h | 12 | V | Claromontanus | Mt#(e) | Old Latin in Matthew; rest is Vulgate. |
| i | 17 | V/VI | Vindobonensis | Mk#Lk# | Purple codex. |
| j | 22 | VI | Sarzanensis | (Lk#)Jo# | Purple codex. Text is described as "peculiar and valuable." |
| k | 1 | IV/ V | Bobiensis | Mt#Mk# | Best codex of the African Latin, unfortunately only about half complete even for the books it contains (it now consist of portions of Matt. 1:1-15:36 plus Mark 8:8-end). Noteworthy for containing only the short ending of Mark (without the long ending); it is the only known manuscript to have this form. Written in a good hand by a careless scribe -- quite possibly a non-Christian. The text seems to resemble Cyprian. |
| l | 11 | VIII | Rehdigeranus | e# | "Mixed text." |
| λ | - | VIII/ IX | | Lk 16-17# | |
| μ | - | V | Monacensis | Mt 9-10# | The symbol μ is sometimes used for the Codex Mull (35 -- e/vii), which is probably an Old Latin heavily corrected toward the Vulgate. |
| n | 16 | V | Sangallensis | Mt#Mk#Jo# | Cf. $a^2$, o (both also #16) |
| o | 16 | VII | Sangallensis | Mk# | Mark 16:14-20. Cf. $a^2$, n (both also #16). |
| p | 20 | VIII | Sangallensis | Jo 11# | |
| π | 18 | VII | Stuttgartensis | Mt#Lk#Jo# | |
| φ | - | V | | | |
| q | 13 | VI/ VII | Monacensis | e# | Considered to have an Italian text, though perhaps with a slightly different textual base. Written in a clumsy hand by a scribe named Valerianus. |
| $r^1$ | 14 | VII | Usserianus | e# | |
| ρ | 24 | VII/ VIII | Ambrosianus | Jo 13# | |
| s | 21 | VI/ VII | Ambrosianus | Lk 17-21# | |
| t | 19 | V/ VI | Bernensia | Mk 1-3# | |
| v | 25 | VII | Vindobonensis | Jo 19-20# | |

## Old Latin Witnesses -- Acts

| Symbol | Beuron Number | Date | Name | Contents | Comments |
|---|---|---|---|---|---|
| d | 5 | V/ VI | Bezae | e#a#c# | Latin side of Bezae (D). See comments in the section on the Gospels. |
| e | 50 | VI | Laudianus | a# | Latin side of Laudianus (E). The base text is considered to be European, but there is also assimilation to the parallel Greek. |
| g | | | | | Symbol used in some editions for gig. |
| gig | 51 | XIII | Gigas | (e)a(pc)r | An immense codex containing the Bible and a number of other works. Its text in Acts is reminiscent of that of Lucifer of Cagliari, but experts cannot agree whether it belongs with the African or European Latin. |
| h | 55 | V | Floriacensis | a#c#r# | Fleury palimpsest. The translation is loose and the copy careless, but the text is very close to that used by Cyprian (African). |
| l | 67 | VII | Legionensis | a#c# | Palimpsest; text is vulgate with some sections of Old Latin readings (Acts 8:27-11:13, 15:6-12, 26-38). Said to be close to the Liber Comicus (t) |
| (m) | - | IV? | (Speculum) | eapcr | See Speculum under Fathers |
| p | 54 | XII | Perpinianus | a | Old Latin in 1:1-13:6, 28:16-end. The text is said to be similar to the fourth century writer Gregory of Elvira, and is thought to have been written in northern Spain or southern France. |
| ph | 63 | XII | | a | Acts with "other material." |
| r | 57 | VII/ VIII | Schlettstadtensis | a# | Lectionary |
| ro | 62 | X | Rodensis | (e)a(pcr) | Vulgate text with Old Latin readings in both text and margin in Acts. |
| s | 53 | VI | Bobiensis | a# | Palimpsest |
| sa | 60 | XIII | Boverianus | a# | Contains Acts 1:15-26. |
| sin | 74 | X | | a#r# | |
| t | | VII+ | Liber Comicus | a#p#c#r# | Lectionary |
| w | 58 | XIV/ XV | Wernigerodensis | (e)a(p)c(r) | Vulgate with Old Latin readings in Acts & Catholics. |

الرسائل الكاثوليكية

## Old Latin Witnesses -- Catholics

| Symbol | Beuron Number | Date | Name | Contents | Comments |
|---|---|---|---|---|---|
| d | 5 | V/ VI | Bezae | e#a#c# | Latin side of D (Bezae). Greek does not exist for the Catholics, and of the Latin we have only 3 John 11-15. |
| ff | 66 | IX | Corbeiensis | James | Souter describes it having "some readings unique (almost freakish) in their character...." Overall, it seems to have a mixed text, not affiliated with anything in particular. |
| h | 55 | V | Floriacensis | a#c#r# | Fleury palimpsest. Contains 1 Pet. 4:17-2 Pet 2:7, 1 John 1:8-3:20. The translation is loose and the copy careless, but the text is very close to that used by Cyprian (African). |
| l | 67 | VII | Legionensis | a#c# | Palimpsest; small sections exist of all books of the Catholics except Jude. Said to be close to the Liber Comicus (t) |
| (m) | - | IV? | (Speculum) | eapcr | See Speculum under Fathers |
| q | | | | | Symbol used for r in UBS4. |
| r | 64 | VI/ VII | Monacensis | c# | Same as r of Paul. Denoted q in UBS4. |
| s | 53 | VI | Bobiensis | c# | Palimpsest. Old Latin in 1 Pet. 1:1-18, 2:4-10 |
| t | | VII+ | Liber Comicus | a#p#c#r# | Lectionary |
| w | 32 | VI | Guelferbitanus | c# | Palimpsest lectionary, Vulgate with sections in Old Latin. |
| z | 65 | VIII | Harleianus | (c#) | Vulgate Bible (same codex as Z/harl); only 1 Pet. 2:9-4:15, 1 John 1:1-3:15 are Old Latin. |

## Old Latin Witnesses -- Revelation





| Symbol | Beuron Number | Date | Name | Contents | Comments |
|---|---|---|---|---|---|
| a | 61 | IX | Dublinensis (Book of Armagh) | (ea)p#(c)r | Vulgate text with many Old Latin readings; Paul and the Apocalypse are Old Latin with some Vulgate influence. See D of the Vulgate. |
| g | | | | | Symbol used in some editions for gig. |
| gig | 51 | XIII | Gigas | (e)a(pc)r | An immense codex containing the Bible and a number of other works. Its text in the Apocalypse is Old Latin but seems to be a late form of the European type, approaching the Vulgate. |
| h | 55 | V | Floriacensis | a#c#r# | Fleury palimpsest. The translation is loose and the copy careless, but the text is very close to that used by Cyprian (African). |
| sin | 74 | X | | a#r# | Contains Rev. 20:11-21:7. |
| t | | VII+ | Liber Comicus | a#p#c#r# | Lectionary |

## Old Latin Witnesses -- Paul

Note: Scholars generally do not distinguish between African, European, and Italian texts in Paul (although I have seen r called both African and Italian). The reason seems to be that we have no unequivocally African texts.

| Symbol | Beuron Number | Date | Name | Contents | Comments |
|---|---|---|---|---|---|
| a | 61 | IX | Dublinensis (Book of Armagh) | (ea)p#(c)r | General run of the text is vulgate text with many Old Latin readings, but Paul (vac. 1 Cor. 14:36-39) and the Apocalypse are Old Latin with some Vulgate influence. See D of the Vulgate. |
| b | 89 | VIII/ IX | | p | Close to d, and possibly the best Latin witness available in Paul. Most other "Western" witnesses are closer to b d than to each other. |
| comp | 109 | | | p | |
| d | 75 | VI | Claromontanus | p# | Latin side of D. Unlike most bilinguals, the Latin and the Greek do not appear to have been conformed to each other; d seems to fall closest to b. |
| f | 78 | IX | Augiensis | p# | Latin side of F. Mixed Vulgate and Old Latin (Hebrews is purely Vulgate), possibly with some assimilation to the Greek text. |
| g | 77 | IX | Boernianus | p# | Latin interlinear of G. Rarely departs from the Greek text except where it offers alternate renderings. |
| gue | 79 | VI | Guelferbytanus | Rom# | Palimpsest, from the same manuscript as $P^e$ Q. Contains Rom. 11:33-12:5, 12:17-13:1, 14:9-20. Merk's w. |
| (m) | - | IV? | (Speculum) | eapcr | See Speculum under Fathers. Not to be confused with m/mon (below) |
| m | 86 | X | | p# | The appendix of $NA^{27}$ lists this as mon (the latter symbol is used in UBS), but cites it in the text as m. Not to be confused with the Codex Speculum, often cited as m. The text is said to be similar to that of Ambrose; it is noteworthy for placing the doxology of Romans after chapter 14 (so also gue; neither ms. exists for Romans 16). |
| mon | | | | | Symbol used for m in $UBS^4$. |
| μ | 82 | IX | Monacensis | Heb 7, 10# | Contains Heb. 7:8-26, 10:23-39 |
| p | 80 | VII | Heidelbergensia | Rom 5-6# | |
| r | 64 | VI, VII | Frisingensia | p# | Assorted small fragments, sometimes denoted $r^1$, $r^2$, $r^3$. They do not come from the same manuscript, but seem to have similar texts. They have a much more Alexandrian cast than the other Old Latins, and are said to agree with Augustine. Same as q/r of the Catholics. |
| ρ | 88 | X | | 2Co# | |
| s | 87 | VIII | | p# | Lectionary fragments. |
| t | | VII+ | Liber Comicus | a#p#c#r# | Lectionary |
| v | 81 | VIII/ IX | Veronensis | Heb# | |
| w | | | | | Symbol used in some editions for gue. |
| z | 65 | VIII | Harleianus | (Heb#) | Vulgate Bible (same codex as Z/harl); only Heb. 10:1-end is Old Latin. |

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# قائمة المخطوطات اللاتينية القديمة من كتاب العالم  فليب كومفرت New testament text and translation commentary

NEW TESTAMENT TEXT AND TRANSLATION COMMENTARY



Commentary on the variant readings of the ancient New Testament manuscripts and how they relate to the major English translations

PHILIP W. COMFORT



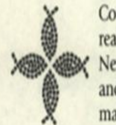
*Old Latin (it)*

| | |
|---|---|
| it[a] | (Vercellenis) Gospels; 4th c. |
| it[aur] | (Aureus) Gospels; 7th c. |
| it[b] | (Veronensis) Gospels; 5th c. |



| | |
|---|---|
| it[d] | (Cantabrigiensis—the Latin text of Bezae) Gospels, Acts, 3 John; 5th c. |
| it[e] | (Palatinus) Gospels; 5th c. |
| it[f] | (Brixianus) Gospels; 6th c. |
| it[ff2] | (Corbeiensis II) Gospels; 5th c. |
| it[g1] | (Sangermanensis) Matthew; 8th–9th c. |
| it[gig] | (Gigas) Gospels; Acts; 13th c. |
| it[h] | (Fleury palimpset) Matt 3–14, 18–28; Acts; Revelation; Peter's Epistles; 1 John; 5th c. |
| it[i] | (Vindobonensis) Mark 2–15; Luke 10–23; 5th c. |
| it[k] | (Bobbiensis) Matthew, Mark; ca. 400 |
| it[l] | (Rehdigeranus) Gospels; Acts 8–11, 15; James; 1 Peter; John's Epistles; 8th c. |
| it[q] | (Monacensis) Gospels; 6th–7th c. |
| it[r] | (Usserianus) Gospels, Paul's Epistles, Peter's Epistles, 1 John; 7th c. |
| it[w] | (Wernigerodensis) Acts; 14th–15th c.; Peter's Epistles; 1 John; 6th c. |

NEW TESTAMENT TEXT AND TRANSLATION COMMENTARY



Commentary on the va[riant] readings of the ancient New Testament manus[cripts] and how they relate to [the] major English translati[ons]

PHILIP W. COMFOR[T]



# ٨

# قائمة المخطوطات اللاتينية القديمة من كتاب العالم سي ريتشارد ويلسون new testament manuscripts ,text type of manuscript.

| | | | |
|---|---|---|---|
| it$^{e}$ | V | W | Mt-Jn except Mt 1:1-12:49; 24:50-28:2; Mk 1:1-20; 4:8-19; 6:10-12:37; 12:40-13:2; 13:3-24,27-33; 13:36-16:20; Lu 8:30-48; 11:4-24; Jn 18:12-25 |
| it$^{e}$ | VI | W | Acts except 1:1-2; 26:30-28:25 |
| it$^{e}$ | IX | W | p |
| it$^{f}$ | VI | W | Mt-Jn except Mt 8:16-26; Mk 12:5-13:32; 14:53-62; 14:70-16:20 |
| it$^{f}$ | IX | W | Rm-Phile except Rm 1:1-3:18; in a supplement: 1Cor 3:8-15, 6:7-14; Col 2:2-7, Phile 21-25; Heb |
| it$^{ff}$ | IX | W | James |
| it$^{ff1}$ | VIII | W | Mt,ac |
| it$^{ff2}$ | V | W | Mt-Jn except Mt 1:1-11:16; Lu 9:48-10:20; 11:45-12:6; Jn 17:16-18:9; 20:23-21:8 |
| it$^{g}$ | IX | W | Rm-Phile except Rm 1:2-4; 2:17-24; 1Cor 3:8-15; 6:7-14; Col 2:2-7; Phile 21-25 |
| it$^{g1}$ | VIII/IX | W | Mt |
| it$^{gig}$ | XIII | W | Acts; Rev |
| it$^{gue}$ | VI | W | Rm 11:33-12:5; 12:17-13:1; 14:9-20 |
| it$^{h}$ | V | W | Mt 3:15-14:33; 18:20-28:20 |
| it$^{h}$ | V | W | At 3:12-4:18; 5:23-7:2; 7:42-8:2; 9:4-24; 14:5-23; 17:34-18:19; 23:8-24; 26:20-27:13; 1P 4:17-2P 2:7; 1J 1:8-3:20; Rev 1:1-2:1; 8:7-9:12; 11:16-12:14; 14:15-16:5 |
| it$^{haf}$ | X | W | r |
| it$^{i}$ | V | W | Mk 2:17-3:29; 4:4-10:1; 10:33-14:36; 15:33-40; Lu 10:6-14:22; 14:29-16:4; 16:11-23:10 |

**Old Italian**

| Name | Date | Type | Contents |
|---|---|---|---|
| it | IV | W | |
| it$^{a}$ | IV | W | Mt-Jn except Mt 25:2-12; Mk 1:22-34; 15:15-16:20; Lu 11:12-26; 12:37-59 |
| it$^{a2}$ | V | W | Lu 11:11-29; 13:16-34 |
| it$^{ar}$ | IX | W | ac; Rm-Phile except 1Cor 14:36-39; Rev |
| it$^{aur}$ | VII | W | Mt-Jn except Lu 21:8-30 |
| it$^{b}$ | V | W | Mt-Jn except Mt 1:1-11; 15:12-22; 23:18-27; Mk 13:11-16; 13:27-14:24; 14:56-16:20; Lu 19:26-21:29; Jn 7:44-8:12 |
| it$^{b}$ | VIII/IX | W | p |
| it$^{\beta}$ | VII | W | Lu 1:64-2:51 |
| it$^{c}$ | XII/XIII | W | eapcr |
| it$^{comp}$ | IX/X | W | p |
| it$^{d}$ | V | W | Mt-Jn except Mt 1:1-12:49; 24:50-28:2; Mk 1:1-20; 4:8-19; 6:10-12:37; 12:40-13:2; 13:3-24,27-33; 13:36-16:20; Lu 8:30-48; 11:4-24; 18:12-25; At 1:1-8:20; 10:4-20:31; 21:2-7; 21:10-22:2; 22:10-20; 3J 11-15 |
| it$^{d}$ | V/VI | W | Rm-Heb except 1Cor 14:9-17; Heb 13:22-25 |
| it$^{dem}$ | XIII | W | ap |
| it$^{div}$ | XII | W | p |
| it$^{\delta}$ | IX | W | e |

| | | | |
|---|---|---|---|
| it$^{j}$ | VI | W | Jn 1:8-4:29; 5:3-20; 5:29-7:45; 8:6-11:1; 11:12-34; 18:36-19:17; 19:31-20:14 |
| it$^{k}$ | IV/V | W | Mt 1:1-3:10; 4:1-14:17; 15:20-36; Mk 8:8-16:8; short conclusion |
| it$^{l}$ | VIII | W | Mt-Jn except Mt 1:1-2:15; Lu 11:28-37; Jn 1:1-16; 6:32-61; 11:56-12:10; 13:34-14:22; 15:3-15; 16:13-21:25 |
| it$^{l}$ | VII | W | At 8:27-11:13; 15:6-12,26-38; James 4:4-15; 5:16-20; 1P 1:1-7; 1:22-2:9; 3:1-14; 1J 1:5-2:10; 2:14-16; 2:24-3:12; 3:22-4:18; 4:20-5:21; 2J 1-6,8-13; 3J 1-10 |
| it$^{\lambda}$ | VIII/IX | W | Lu 16:27-17:8; 17:11-16,18-26 |
| it$^{m}$ | IV-IX | W | eapcr |
| it$^{mon}$ | X | W | Rm 1:1-10:2; 12:13-16; 13:8-10; 14:8-10:23; 15:11-16:25; 1Cor 1:1-5; Eph 4:1-6:24; Col 1:1-2Tim 4:1 |
| it$^{\mu}$ | V | W | Mt 9:17,30-37; 10:1-5,7-10 |
| it$^{\mu}$ | IX | W | Heb 7:8-26; 10:23-39 |
| it$^{n}$ | V | W | Mt 17:1-5; 17:14-18:20; 19:20-21:3; 26:56-60,69-74; 27:62-28:3; 28:8-20; Mk 7:13-31; 8:32-9:10; 13:2-20; 15:22-16:13; Jn 19:13-17,24-42 |
| it$^{o}$ | VII | W | Mk 16:14-20 |
| it$^{o}$ | XV | W | p |
| it$^{p}$ | VIII | W | Jn 11:14-44 |
| it$^{p}$ | XII | W | Acts 1:1-13:6; 28:16-31 |
| it$^{p}$ | VII | W | Rm 5:14-17,19-20; 6:1-2 |
| it$^{ph}$ | XII | W | a |
| it$^{\pi}$ | VII | W | Mt 13:6-15,31-38; Lu 14:8-13; Jn 3:34-36; 6:39-41; 7:24-38; 9:22-32; 11:19-21,26-27,38-48; 20:25-30 |

| | | | |
|---|---|---|---|
| $it^{t}$ | XI | W | At 1:1-26; 2:1-47; 4:1-3,**19**-20; 4:**32**-5:16; **5**:19-**32**; 6:1-**7**:2; **7**:51-8:4; 8:14-40; 9:1-**22**,32-42; 10:**25**-43; 13:**26**-39; Rm 2:11-29; 3:28-4 5:1-10,12-21; 6:12-23; 7:14-25; 8:3-11,22-39; 10:8-13; 11:25-13:8; 13:10-14; 14:7-13,**18**-19; 15:1-13,25,30-33; 16:17-20**1Cor** 1:3-1 22; 2:5-8,3:**1**-2; 3:7-4:5; 4:9-**15**,21; 5:7-8; 6:12-20; 7:1-14,25-34,37-40; 9:7-17; 10:14-11:2; 11:23-**32**; 12:1-13; 12:27-13:8; **15**:1-**11**,2 22,33-**57**; **2Cor** 1:3-4,8-11; 4:5-10; **5**:1-5; **6**:1-7:1; 8:9-**15**; 9:6-13; 10:17-**11**:6; 11:16-31; 13:7-11; **Gal** 2:16-20; 3:13-4:7; 4:**22**-31; 5:1 6:7-10,14-18; **Eph** 1:2-8,16-**23**; **3**:14-17; **4**:1-10,13-**15**; 4:17-5:8; **Phili** 2:5-11; 3:7-12; 3:17-4:9; **Col** 1:2-3,**9**-11,**24**-29; 2:14-15; 3:1-4: 4:3-9; 13-16; **5**:1-10,14-23; 2Th 1:3-12; 1Tim 1:**15**-17; 3:1-7,13; 6:11-**14**; 2Tim 2:1-10; 3:16-4:8; 4:17-18; Titus 2:11-3:7; Heb 1:1-12; 3:2; 9:11-14,**16**-20; 10:**32**-38; 11:13-16,**24**-28,33-34; 11:36-12:2; **12**:12-28; James; 1P **1**:2-2:10; 2:21-3:18; 3:**22**-4:**11**; 4:13-5:11; 2P 8,10-11; 1:20-2:8; 3:**1**-5:**14**; 1J 1:1-2:29; 3:2-9,**11**-12,15-16,18-**24**; **4**:7-16; 5:16-20; Jude 20-25; Rev 1:**1**-18; 2:**1**-5:13; 7:2-12; 8:2-4; 11:4; 11:15; 14:**1**-7; 19:5-16; 21:**1**-2,9-23; 22:1-15 |
| $it^{v}$ | VII | W | Jn 19-20 |
| $it^{v}$ | VIII/IX | W | Heb 1:1-**4**:3 |
| $it^{w}$ | VI | W | **1P** 2:18-25; 3:8-18; 4:7-9,18-19; **2P** 1:13-21; 1J 1:6-7; 2:6-11,**15**-17; 3:6-9,13-21; 4:9-21 |
| $it^{w}$ | XIV/XV | W | Acts |
| $it^{w}$ | XI | W | p |
| $it^{x}$ | IX | W | p |
| $it^{z}$ | VIII | W | Heb 10-13; 1P 2:9-4:15; 1Jn 1:1-3:15 |
| $it^{\varphi}$ | V | W | e |
| $it^{q}$ | VI/VII | W | Mt-Jn except Mt 3:15-4:23; 5:25-6:4; 6:28-7:8; 23:13-28; Mk 1:7-21; 15:5-36; **Lu** 23:23-35; 24:**11**-39; Jn 10:11-12,38; 21:9-17,18-20 |
| $it^{q}$ | VII | W | 1P 1:8-19; 2:20-3:7; 4:10-2P 1:4; 1J 3:8-5:21 |
| $it^{r}$ | VII/VIII | W | Acts 2:1-3:13; 4:31-5:11; 7:2-10; 8:9-9:22; 9:36-42; **12**:1-**17**; **19**:4-**17** |
| $it^{r}$ | VI/VII | W | Rm 5:16-6:19; 14:10-15:13; 1Cor 1:1-3:5; 6:1-7:**12**; 7:19-26; 13:13-14:5; 14:11-18; **15**:14-16:24; 2Cor 1:**1**-2:10; 3:17-5:12; 5:14-6:3; 7 8:12; 9:10-11:21; 12:14-13:10; **Gal** 2:5-4:3; 4:6-5:2; 6:5-18; **Eph** 1:1-13; 1:16-2:3; 2:6-3:16; 6:24; **Phili** 1:1-20; 4:11-23; 1Th 1:1-10; 1Ti 1:12-2:15; 5:18-6:13; **Heb** 6:6-7:5; 7:8-18; 7:20-8:1; 9:27-10:9; 10:11-11:7 |
| $it^{r1}$ | VII | W | Mt-Jn except Mt 1:1-15:16; 15:31-16:13; 21:4-21; 28:16-20; Mk 14:58-15:8; 15:32-16:20; Jn 1:1-15 |
| $it^{r2}$ | VIII/IX | W | e |
| $it^{ro}$ | X | W | a |
| $it^{\rho}$ | VII/VIII | W | Jn 13:3-17 |
| $it^{\rho}$ | X | W | 2Co 7:3-10:18 |
| $it^{s}$ | VI/VII | W | **Lu** 17:3-29; 18:39-19:47; 20:46-21:22 |
| $it^{s}$ | VI | W | Acts 23:15-23; 24:4-28:31; **1P** 1:1-18; 2:4-10 |
| $it^{s}$ | VIII | W | p |
| $it^{sa}$ | XIII | W | Acts 1:15-26 |
| $it^{sin}$ | X | W | Acts 10:36-40; 13:14-16,26-30; Rev 20:11-21:7 |
| $it^{t}$ | V/VI | W | Mk 1:2-23; 2:22-27; 3:11-18 |

# ٩

# قائمة المخطوطات اللاتينية القديمة من موقع vetus latinaالتابع لمركز الأستاذية النصية جامعة برمنجهام ، دكتور Hugh Houghton

http://www.vetuslatina.org/

| | | |
|---|---|---|
| **VL 1**<br>(*k*) | **Codex Bobiensis**<br>Turin, Biblioteca Nazionale Universitaria, 1163 (G.VII.15)<br>*Portions of Mark and Matthew. Copied in Africa in the fourth century.*<br>Facsimile: Cipolla 1913 https://books.google.co.uk/books?id=iM_sMgEACAAJ | |
| **VL 2**<br>(*e*) | **Codex Palatinus**<br>i) Trent, Museo Nazionale (Castello del Buon Consiglio), s. n.<br>ii) Dublin, Trinity College, 1709<br>iii) London, British Library, MS Add. 40107<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in North Italy (Trent?) in the fifth century.*<br>Images: iii only) http://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_40107_f001r | |
| **VL 3**<br>(*a*) | **Codex Vercellensis**<br>Vercelli, Archivio Capitolare Eusebiano, s. n.<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in Italy, probably Vercelli, in the second half of the fourth century.*<br>One image. | |
| **VL 4**<br>(*b*) | **Codex Veronensis**<br>Verona, Biblioteca Capitolare, VI<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in Italy, probably Verona, at the end of the fifth century.* | |
| **VL 5**<br>(*d*) | **Codex Bezae**<br>Cambridge, University Library, Nn. II. 41<br>*Four Gospels (Matthew–John–Luke–Mark); 3 John; Acts. Copied around 400, possibly in Berytus (Beirut).*<br>Full digitisation: http://cudl.lib.cam.ac.uk/view/MS-NN-00002-00041/ | |
| **VL 6**<br>(*c*) | **Codex Colbertinus**<br>Paris, Bibliothèque nationale de France, latin 254<br>*New Testament (eacrp) including Laodiceans. Copied in southern France in the twelfth century.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b8426051s | |
| **VL 7**<br>($g^1$) | **Codex Sangermanensis primus**<br>Paris, Bibliothèque nationale de France, latin 11553<br>*The second volume of a Latin Bible, containing the Odes, Wisdom Literature, Old Testament Apocrypha, New Testament (eacrp) and the beginning of the Shepherd of Hermas. Copied in St-Germain-des-Prés around 810.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b9065958t | |
| **VL 8**<br>($ff^2$) | **Codex Corbeiensis secundus**<br>Paris, Bibliothèque nationale de France, latin 17225<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in Italy in the fifth century.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b9065916g | |

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|---|---|---|
| **VL 9** (*ff*[1]) | **Codex Corbeiensis primus**<br>St Petersburg, Russian National Library, O.v.I.3<br>*Matthew. Copied in Corbie (France) in the first half of the eighth century.* | |
| **VL 9A** | **Codex Fossatensis**<br>St Petersburg, Russian National Library, F.v.I.8<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in England, probably Northumbria, in the late eighth century.*<br>Images: http://www.helsinki.fi/varieng/series/volumes/09/bleskina/ | |
| **VL 10** (*f*) | **Codex Brixianus**<br>Brescia, Biblioteca civica Queriniana, s. n. ('Evangelario purpureo')<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in North Italy, possibly Ravenna, in the sixth century.* | |
| **VL 11** (*l*) | **Codex Rehdigeranus**<br>Berlin, Staatsbibliothek Preußischer Kulturbesitz, Depot Breslau 5<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in North Italy (Aquileia) in the first half of the eighth century.* | |
| **VL 11A** | Würzburg, Universitätsbibliothek, M.p.th.f. 67<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in the eighth or ninth century, probably in Brittany.*<br>Full digitisation: http://vb.uni-wuerzburg.de/ub/mpthf67/index.html | |
| **VL 12** (*h*) | **Codex Claromontanus**<br>Vatican City, Biblioteca Apostolica Vaticana, Vatic. lat. 7223<br>*Four Gospels (Matthew–Mark–Luke–John). Matthew was copied in Italy at the end of the fifth century; the other gospels were produced in northern Italy or France in the seventh century* | |
| **VL 13** (*q*) | **Codex Monacensis or Codex Valerianus**<br>Munich, Bayerische Staatsbibliothek, Clm 6224<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in Illyria (possibly Sirmium) or Italy in the sixth or seventh century.*<br>Full digitisation: http://daten.digitale-sammlungen.de/~db/bsb00006573/images/ | |
| **VL 14** (*r*[1]) | **Codex Usserianus primus**<br>Dublin, Trinity College, MS 55<br>*Four Gospels (Matthew–John–Luke–Mark). Copied either in Ireland around 600 or by Irish scribes on the continent in the fifth century.*<br>Full digitisation: http://digitalcollections.tcd.ie/home/#folder_id=36&pidtopage=MS55_001&entry_point=1 | |
| **VL 15** (*aur*) | **Codex Aureus Holmiensis**<br>Stockholm, Kungliga Biblioteket, A.135<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Southern England (Minster in Thanet?) around 775.*<br>Holding institution webpage for this manuscript. | |
| **VL 16** (*n, o, a*[2]) | **Fragmenta Sangallensia, Fragmenta Curiensia**<br>i) St Gall, Stiftsbibliothek, 1394, pp. 51–88<br>ii) St Gall, Stiftsbibliothek, 172<br>iii) St Gall, Kantonsbibliothek, Vadianische Sammlung, Ms. 70a<br>iv) Chur, Bischöfliches Archiv, 041.0.1<br>v) St Gall, Stiftsbibliothek, 1394 pp. 91–2<br>vi) St Gall, Stiftsarchiv, Fragmentensammlung<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in Italy in the fifth century; v) is a seventh-century replacement leaf.*<br>Full digitisation: http://www.e-codices.unifr.ch/en/csg/1394/51<br>http://www.e-codices.unifr.ch/en/csg/0172/258 | |

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| **VL 13**<br>(*q*) | **Codex Monacensis or Codex Valerianus**<br>Munich, Bayerische Staatsbibliothek, Clm 6224<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in Illyria (possibly Sirmium) or Italy in the sixth or seventh century.*<br>Full digitisation: http://daten.digitale-sammlungen.de/~db/bsb00006573/images/ | |
| **VL 14**<br>($r^1$) | **Codex Usserianus primus**<br>Dublin, Trinity College, MS 55<br>*Four Gospels (Matthew–John–Luke–Mark). Copied either in Ireland around 600 or by Irish scribes on the continent in the fifth century.*<br>Full digitisation: http://digitalcollections.tcd.ie/home/#folder_id=36&pidtopage=MS55_001&entry_point=1 | |
| **VL 15**<br>(*aur*) | **Codex Aureus Holmiensis**<br>Stockholm, Kungliga Biblioteket, A.135<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Southern England (Minster in Thanet?) around 775.*<br>Holding institution webpage for this manuscript. | |
| **VL 16**<br>(*n, o, a*$^2$) | **Fragmenta Sangallensia, Fragmenta Curiensia**<br>i) St Gall, Stiftsbibliothek, 1394, pp. 51–88<br>ii) St Gall, Stiftsbibliothek, 172<br>iii) St Gall, Kantonsbibliothek, Vadianische Sammlung, Ms. 70a<br>iv) Chur, Bischöfliches Archiv, 041.0.1<br>v) St Gall, Stiftsbibliothek, 1394 pp. 91–2<br>vi) St Gall, Stiftsarchiv, Fragmentensammlung<br>*Four Gospels (Matthew–John–Luke–Mark). Copied in Italy in the fifth century; v) is a seventh-century replacement leaf.*<br>Full digitisation: http://www.e-codices.unifr.ch/en/csg/1394/51<br>http://www.e-codices.unifr.ch/en/csg/0172/258 | |
| **VL 17**<br>(*i*) | **Codex Vindobonensis**<br>Naples, Biblioteca Nazionale, lat. 3<br>*Portions of Luke and Mark. Copied in Italy at the end of the fifth century.* | |
| **VL 18**<br>(*π*) | **Fragmenta Weingartensia or Fragmenta Constantiensia**<br>i) Darmstadt, Hessische Landes- und Hochschulbibliothek, 895<br>ii) Donaueschingen, Fürstlich Fürstenbergische Hofbibliothek, 925<br>iii) Stuttgart, Württembergische Landesbibliothek, HB. VI. 114; VII, 29; VII. 64; XIV. 15<br>*Parts of a gospel lectionary. Copied in North Italy in the seventh century, but palimpsested around 800.* | |
| **VL 19**<br>(*t*) | **Fragmentum Bernense.**<br>Bern, Burgerbibliothek, 611, foll. 143–4<br>*Fragments of Mark. Copied in the second half of the fifth century, probably in Italy.* | |
| **VL 19A** | i) Durham, Cathedral Library, A.II.10, foll. 2–5, 338–9 ii) Durham, Cathedral Library, C.III.13, foll. 192–5 iii) Durham, Cathedral Library, C.III.20, foll. 1–2<br>*Fragments of Matthew and Mark. Copied in Ireland or Northumbria in the middle of the seventh century.* | |
| **VL 20**<br>(*p*) | **Fragmentum Sangallense.**<br>St Gall, Stiftsbibliothek, 1395, pp. 430–3<br>*Four gospels.*<br>Full digitisation: http://www.e-codices.unifr.ch/en/csg/1395/430/ | |

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| **VL 21**<br>(*s*) | Milan, Biblioteca Ambrosiana, O.210 sup., Appendix<br>*Fragments from Luke. Copied in Italy in the fifth century.* | |
| **VL 22**<br>(*j*) | **Codex Sarzanensis.**<br>Sarezzano in Tortona, Biblioteca Parrocchiale, s. n. (pars prima)<br>*Fragments of Luke and John. Copied in North Italy at the beginning of the sixth century.* | |
| **VL 22A**<br>(*j*) | **Codex Sarzanensis.**<br>Sarezzano in Tortona, Biblioteca Parrocchiale, s. n. (pars altera)<br>*Fragments of John. Copied in North Italy at the beginning of the sixth century.* | |
| **VL 23** | **Fragmentum Aberdonense.**<br>Aberdeen, University Library, Papyrus 2a<br>*A fragment of John. Written in the fifth century and found in Egypt, possibly the Fayyum.* | |
| **VL 24**<br>(*ρ*) | **Fragmentum Mediolanense.**<br>Milan, Biblioteca Ambrosiana, M. 12 sup., pp. 119–22<br>*Johannine lection from a Gallican Sacramentary. Copied around 700 in southern France; palimpsested in the ninth century.* | |
| **VL 25**<br>(*v*) | **Fragmentum Vindobonense.**<br>Vienna, Österreichische Nationalbibliothek, lat. 502, fol. II<br>*A fragment of John. Copied in North Italy or France in the sixth or seventh century.*<br>Full digitisation: http://data.onb.ac.at/dtl/3550818 (images 7 & 8) | |
| **VL 26**<br>(*β*) | **Fragmentum Carinthianum.**<br>St Paul in Kärnten, Stiftsbibliothek St Paul im Lavanttal, 1/1, fol. 1–2<br>*A fragment of Luke. Copied in the sixth or seventh century, probably in Italy.* | |
| **VL 27**<br>(*δ*) | **Codex Sangallensis (interlinearis).**<br>St Gall, Stiftsbibliothek, Cod. Sang. 48<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in St Gall in 860/70.*<br>Full digitisation: http://www.e-codices.unifr.ch/en/csg/0048/ | |
| **VL 28**<br>($r^2$) | **Codex Usserianus secundus; The Garland of Howth**<br>Dublin, Trinity College, MS 56<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Ireland around 800.*<br>Full digitisation in progress. | |

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| **VL 29** ($g^2$) | **Codex Sangermanensis secundus**<br>Paris, Bibliothèque nationale de France, latin 13169<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Brittany in the tenth century.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b10500013s | |
| **VL 30** (*gat*) | **Codex Gatianus**<br>Paris, Bibliothèque nationale de France, nouv. acq. latin 1587<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Brittany around 800.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b8423842n | |
| **VL 31** | Milan, Biblioteca Ambrosiana, T. 27 sup.<br>*A collection of liturgical rites, including biblical lections. Copied in North Italy in the eleventh century.* | |
| **VL 32** | **Lectionarium Guelferbytanus.**<br>Wolfenbüttel, Herzog-August-Bibliothek, Weißenburg 76<br>*Gallican lectionary. Copied in France (Clermont Ferrand?) in the first half of the sixth century.*<br>Full digitisation: http://diglib.hab.de/wdb.php?dir=mss/76-weiss | |
| **VL 33** | **Codex Carnotensis**<br>Paris, Bibliothèque nationale de France, latin 10439<br>*John. Copied in Italy around 500.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b52503882m | |
| **VL 34** | **Codex Cryptoferratensis**<br>Grottaferrata, Biblioteca della Badia, Γ.β.VI<br>*A lection from John.* | |
| **VL 35** | **Book of Mulling; Liber Moliensis**<br>Dublin, Trinity College, MS 60<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Ireland (probably St Mullins) at the end of the eighth century.*<br>Full digitisation in progress | |
| **VL 36** | **Codex Gissensis**<br>Giessen, Universitätsbibliothek, 651/20<br>*Fragment of Luke. Copied in Italy in the early sixth century, but excavated in Egypt. Destroyed in 1945.*<br>Full digitisation: http://papyri-giessen.dl.uni-leipzig.de/receive/GiePapyri_schrift_00007340 | |
| **VL 37** | Boulogne-sur-Mer, Bibliothèque municipale, 42 (47)<br>*Jerome's Commentary on Matthew. Copied in north-eastern France at the end of the eighth century*<br>Full digitisation: http://bvmm.irht.cnrs.fr/consult/consult.php?reproductionId=87 | |

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| **VL 38** | Vatican City, Biblioteca Apostolica Vaticana, Palat. lat. 177<br>*Jerome's Commentary on Matthew. Copied in Lorsch around 880.*<br>Full digitisation: http://digi.vatlib.it/view/bav_pal_lat_177 | |
| **VL 39** | **Gospels of Sainte-Croix of Poitiers**<br>Poitiers, Médiathèque François-Mitterrand, MS 17 (65)<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Amiens at the end of the eighth century. The Old Latin siglum refers to the first series of canon tables, which quote the biblical text.* | |
| **VL 40** | Vendôme, Bibliothèque municipale 2<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in France, probably in the tenth century. The Old Latin siglum refers to the canon tables, which quote the biblical text.*<br>Images: http://bvmm.irht.cnrs.fr/consult/consult.php?reproductionId=8644 | |
| **VL 41** | Verona, Biblioteca Capitolare, VII<br>*Lections from Matthew. Copied in Verona in the first half of the eighth century.* | |
| **VL 42** | **The Cambridge Juvencus.**<br>Cambridge, University Library, Ff. IV.42<br>*Juvencus, Euangeliorum libri IV. Copied in Wales in the second half of the ninth century.*<br>Full digitisation: http://cudl.lib.cam.ac.uk/view/MS-FF-00004-00042/1 | |
| **VL 43** | Vienna, Österreichische Nationalbibliothek, lat. 563, foll. 122–77<br>*Fragments from Matthew. Copied in Italy in the fifth century; palimpsested in the first half of the eighth century in North Italy.* | |
| **VL 44** (λ) | **Rosenthal fragment**<br>Cambridge MA, Harvard University, Houghton Library, Ms Typ 620<br>*A fragment of Luke. Copied in Ireland in the second half of the eighth century.*<br>Full digitisation: http://nrs.harvard.edu/urn-3:FHCL.HOUGH:3429165 | |
| **VL 45** (μ) | Munich, Bayerische Staatsbibliothek, Clm 29270/1<br>*A fragment of Matthew. Copied in the fifth century in Italy; palimpsested in the late eighth century in Salzburg.*<br>Full digitisation: http://daten.digitale-sammlungen.de/bsb00001703/image_11 | |
| **VL 46** | Laon, Bibliothèque municipale, 473 bis<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in France in the first half of the ninth century. The Old Latin siglum refers to the text in the canon tables.* | |
| **VL 47** | St Gall, Stiftsbibliothek, 60<br>*John. Copied in Ireland around 800.*<br>Full digitisation: http://www.e-codices.unifr.ch/en/csg/0060/ | |
| **VL 48** | St Gall, Stiftsbibliothek, 51<br>*Four Gospels (Matthew–Mark–Luke–John). Copied in Ireland at the end of the eighth century.*<br>Full digitisation: http://www.e-codices.unifr.ch/en/csg/0051/ | |

# باقي الاسفار

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| **VL 50**<br>(*e*) | **Codex Laudianus, Laudian Acts**<br>Oxford, Bodleian Library, MS Laud gr. 35<br>*Acts of the Apostles. Copied in Sardinia or Rome in the sixth or seventh century.*<br>Full digitisation: http://viewer.bodleian.ox.ac.uk/icv/page.php?book=ms._laud_gr._35 | |
| **VL 51**<br>(*gig*) | **Codex Gigas or Gigas librorum**<br>Stockholm, Kungliga Biblioteket, A. 148<br>*Bible and other texts (New Testament eacrp, including Laodiceans). Copied in Bohemia (probably Podlažice) between 1204 and 1227.*<br>Full digitisation: http://www.kb.se/codex-gigas/ | |
| **VL 52**<br>($g^2$) | **Fragmenta Mediolanensia.**<br>Milan, Biblioteca Ambrosiana, B. 168 sup.<br>*Two martyr narratives from the Acts of the Apostles. Copied in North Italy in the second half of the eighth century.* | |
| **VL 53** | **Codex Bobiensis, Codex Vindobonensis**<br>Naples, Biblioteca Nazionale, lat. 2<br>*Fragments of Acts and the Catholic Epistles. Copied in Italy in the sixth century; palimpsested in Bobbio in the eighth century.* | |
| **VL 54**<br>(*p*) | **Codex Perpinianensis**<br>Paris, Bibliothèque nationale de France, latin 321<br>*New Testament (eapcr). Copied in Roussillon in the second half of the twelfth century.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b8442902q/ | |
| **VL 55** | **The Fleury Palimpsest**<br>Paris, Bibliothèque nationale de France, latin 6400 G, foll. 113–30<br>*Portions of Acts, Catholic Epistles and Revelation. Copied in the fifth century, probably in Italy. Palimpsested in the seventh or eighth century in France.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b105154335 | |
| **VL 56**<br>(*t*) | **Comes Silensis**<br>Paris, Bibliothèque nationale de France, nouv. acq. latin 2171<br>*Lectionary (Liber comicus). Copied in Silos in the middle of the eleventh century.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b8457362r | |
| **VL 57** | Sélestat, Bibliothèque Humaniste, 1A<br>*Lectionary containing readings from the Old Testament and Acts of the Apostles. Copied in the eighth century, probably in North Italy.*<br>Full digitisation: http://bhnumerique.ville-selestat.fr/bhnum/player/index.html?id=MS01A&v=161&p=1 | |
| **VL 58**<br>(*w*) | **Codex Wernigerodensis**<br>Orlando (Florida), The Scriptorium, VK 799<br>*New Testament (epacr) including Laodiceans. Copied in Bohemia (possibly Tepl) in the second half of the fourteenth century.* | |

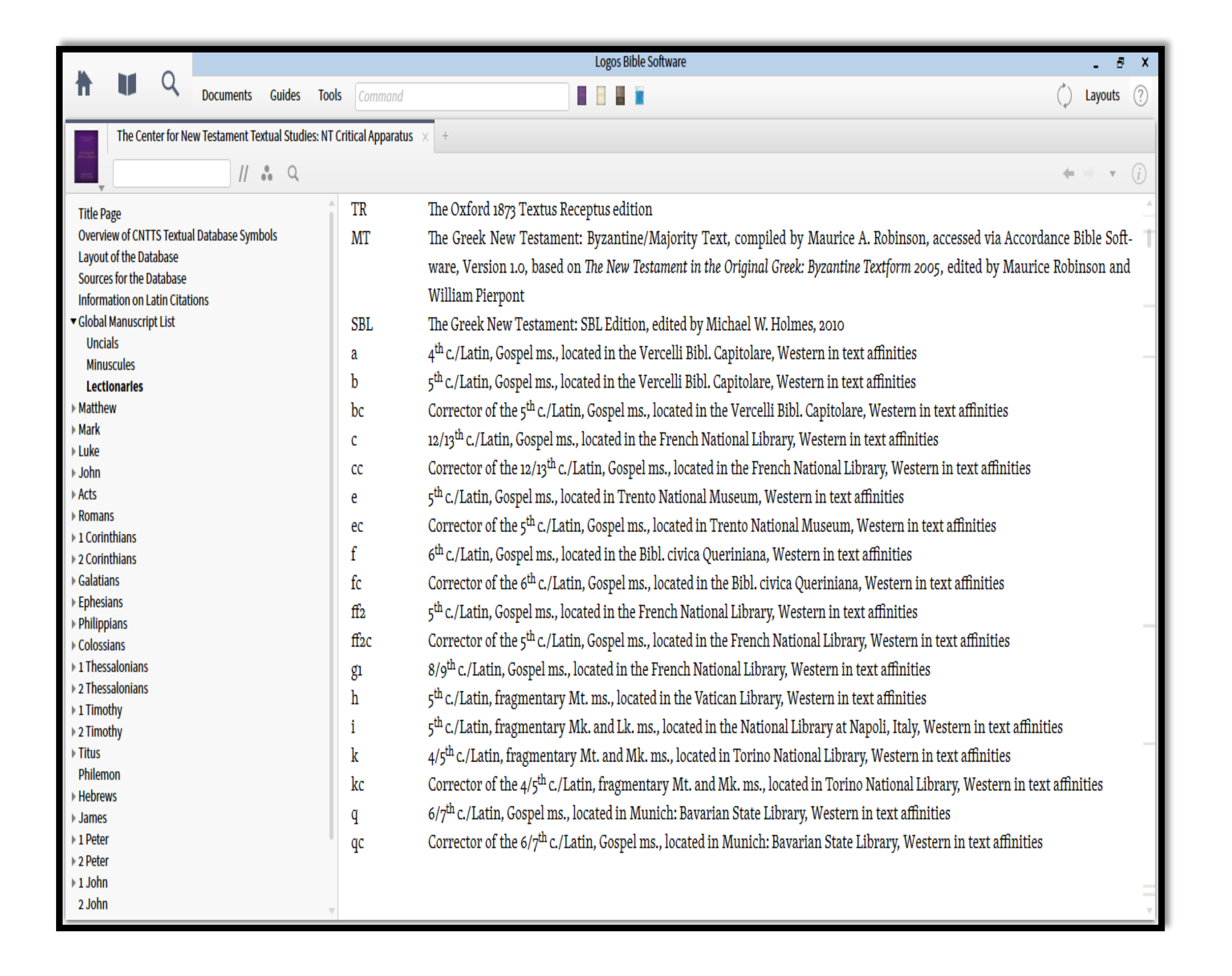
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| **VL 59**<br>*(dem)* | **Codex Demidovianus**<br>Lost since the 18th century.<br>*Bible. Copied in Burgundy in the second half of the thirteenth century.* | |
| **VL 60** | Sarriá (Barcelona), Colegio Máximo S.J., s. n.<br>*Lectionary with Acts and Epistles. Copied in Catalonia in the thirteenth century, but destroyed in the Spanish Civil War.* | |
| **VL 61**<br>*(ar, D)* | **Liber Ardmachanus; Book of Armagh**<br>Dublin, Trinity College, MS 52<br>*New Testament (epcra including Laodiceans) and hagiographical material. Copied in Ireland, probably Armagh, in 807/8.*<br>Partial digitisation: http://digitalcollections.tcd.ie/home/#folder_id=26&pidtopage=MS52_01&entry_point=1 | |
| **VL 62** | **Biblia de Rosas, Bible de Roda**<br>Paris, Bibliothèque nationale de France, latin 6, 1–4<br>*Latin Bible (eacpr including Laodiceans). Copied in Santa Maria de Ripoll in the middle of the eleventh century.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b90669191 | |
| **VL 63** | Ann Arbor MI, University of Michigan, Ms. 146<br>*Acts of the Apostles. Copied in England in the first half of the twelfth century.* | |
| **VL 64** | **Fragmenta Frisingensia; Freising Fragments**<br>i) München, Bayerische Staatsbibliothek, Clm 6436<br>ii) München, Universitätsbibliothek, 4o 928 frg. 1-2 (=München, Bayerische Staatsbibliothek, Clm 6436/20)<br>iii) München, Bayerische Staatsbibliothek, Clm 6436 (from Clm 28135)<br>iv) Göttweig, Stiftsbibliothek, s. n.<br>v) Göttweig, Stiftsbibliothek, s. n. (a)<br>vi) München, Bayerische Staatsbibliothek, Clm 6436/11<br>vii) München, Bayerische Staatsbibliothek, Clm 6230<br>viii) München, Bayerische Staatsbibliothek, Clm 6436/21 (from Clm 6220 and Clm 6277)<br>ix) München, Bayerische Staatsbibliothek, Clm 6436/16<br>*Fragments of the Pauline and Catholic Epistles. These fragments have two origins. i–iv) are 28 folios from a manuscript of the Pauline Epistles copied in the second half of the sixth century, probably in Africa.*<br>*v–ix) are 5 folios comprising replacement leaves for Paul and parts of the Catholic Epistles, copied in the first half of the seventh century, probably in Spain.*<br>One image: Wikipedia | |
| **VL 65**<br>*(Z)* | **Codex Harleianus**<br>London, British Library, Harley 1772<br>*Pauline Epistles, Catholic Epistles and Revelation Copied in northern France, probably Reims or Cambrai, in the second half of the ninth century.*<br>Images: http://www.bl.uk/catalogues/illuminatedmanuscripts/record.asp?MSID=8617 | |
| **VL 66** | **Corbey St James**<br>St Petersburg, National Library of Russia, Q.v.I.39<br>*Epistle of James and other texts. Copied in Corbie around 830. Caroline minuscule script.* | |
| **VL 67**<br>*(l, Λ)* | **Palimpsestus Legionensis**<br>León, Archivo Catedralicio, 15<br>*Remains of a Latin Bible (epcar). Copied in the seventh century, possibly in Toledo. Palimpsested in the tenth century with Rufinus' translation of Eusebius' Historia ecclesiastica.* | |
| **VL 68** | **Comes Toletanus**<br>Toledo, Catedral, Biblioteca del Cabildo, 35-8<br>*Lectionary (Liber comicus). Copied in Toledo in the ninth century or later.* | |
| **VL 69** | **Comes Legionensis**<br>León, Archivo Catedralicio, 2<br>*Lectionary (Liber comicus). Copied between 1065 and 1071, possibly in León.* | |
| **VL 70** | **Comes Aemilianus**<br>Madrid, Real Academia de la Historia, Aemil. 22<br>*Lectionary (Liber comicus). Copied in San Millán de la Cogolla in 1073.*<br>Full digitisation: http://bibliotecadigital.rah.es/dgbrah/i18n/consulta/registro.cmd?id=67 | |
| **VL 71** | **Comes Carcassonensis**<br>Paris, Bibliothèque nationale de France, latin 2269, foll. 17–48<br>*Lectionary (Liber comicus). Copied in Septimania around 800.* | |
| **VL 72** | Toledo, Catedral, Biblioteca del Cabildo, 35-4<br>*Lectionary (Liber misticus). Copied in Toledo around 1200 (although some sources give a ninth century date).* | |
| **VL 73** | London, British Library, MS Add. 30846<br>*Lectionary (Liber misticus). Copied in the tenth or eleventh century, possibly in Silos.* | |
| **VL 74** | Sinai, St. Catherine's Monastery, Arab. 455, foll. 1 and 4<br>*Readings from Acts and Revelation. Copied in the tenth century, either in the Near East or North Africa.* | |

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| **VL 75**<br>(*d*) | **Codex Claromontanus**<br>i) Paris, Bibliothèque nationale de France, grec 107<br>ii) Paris, Bibliothèque nationale de France, grec 107A<br>iii) Paris, Bibliothèque nationale de France, grec 107B<br>*Pauline Epistles. Copied around the middle of the fifth century, probably in southern Italy.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b84683111 and http://gallica.bnf.fr/ark:/12148/btv1b10515443k | |
| **VL 76**<br>(*e*) | **Codex Sangermanensis**<br>St. Petersburg, National Library of Russia, F.v. XX<br>*Pauline Epistles. Copied in the ninth century, possibly in France, from VL 75.*<br>Full digitisation: http://ntvmr.uni-muenster.de/manuscript-workspace/?docID=20319 | |
| **VL 77**<br>(*g*) | **Codex Boernerianus**<br>Dresden, Sächsische Landesbibliothek, A. 145b<br>*Pauline Epistles (without Hebrews). Copied in St Gall in 860/70. Suffered water damage in 1945.*<br>Full digitisation: http://digital.slub-dresden.de/id274591448 | |
| **VL 78**<br>(*f*) | **Codex Augiensis**<br>Cambridge, Trinity College, B.17.1<br>*Pauline Epistles. Copied in Reichenau in the last third of the ninth century.*<br>Full digitisation: http://www.stgallplan.org/stgallmss/viewItem.do?ark=p21198-zz0027scpz<br>Also available at holding institution website: http://trin-sites-pub.trin.cam.ac.uk/james/viewpage.php?index=299 | |
| **VL 79**<br>(*gue*) | **Codex Carolinus**<br>Wolfenbüttel, Herzog-August-Bibliothek, Weißenburg 64, foll. 255–6, 277, 280<br>*Portions of Romans. Copied in North Italy at the beginning of the sixth century; palimpsested in North Italy in the eighth century.*<br>Full digitisation: http://diglib.hab.de/wdb.php?dir=mss/64-weiss | |
| **VL 80** | Heidelberg, Universitätsbibliothek, Heid. HS 1334<br>*A fragment of Romans. Copied in the seventh century, probably in Italy.* | |
| **VL 81**<br>(*v*) | Paris, Bibliothèque Nationale, latin 653, foll. 289v–292v.<br>*A fragment of Hebrews in a copy of Pelagius. Copied around 800, possibly in Monza.*<br>Full digitisation: http://gallica.bnf.fr/ark:/12148/btv1b8492141f | |
| **VL 82** | Munich, Bayerische Staatsbibliothek, Clm 29270/6 (formerly Clm 29055a)<br>*A fragment of Hebrews. Copied at the beginning of the ninth century, probably in Germany.*<br>Full digitisation: http://daten.digitale-sammlungen.de/~db/bsb00001708/images/ | |
| **VL 83** | **Codex Waldeccensis**<br>i) Mengeringhausen (Waldeck), Stiftsarchiv, s.n.<br>ii) Marburg, Hessisches Staatsarchiv, Best. 147<br>*Fragments of the Pauline Epistles. Copied in the second half of the tenth century possibly in Corvey or Fulda. Both fragments are currently lost*<br>Full digitisation: http://ntvmr.uni-muenster.de/manuscript-workspace/?docID=20320 | |
| **VL 84**<br>(*R*) | Vatican City, Biblioteca Apostolica Vaticana, Regin. lat. 9, foll. 2–3<br>*A list of lections quoting Pauline verses. Copied in North Italy around 750.* | |

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| **VL 85** | Florence, Biblioteca Medicea Laurenziana, P.S.I. 13.1306<br>*A fragment of Ephesians. Copied in the fourth or fifth century, probably in Egypt.*<br>Full digitisation: http://www.psi-online.it/documents/psi;13;1306 | |
| **VL 86** | Monza, Biblioteca Capitolare, i-2/9<br>*Fragments of the Pauline Epistles. Copied in North Italy (Monza or around Milan) in the middle of the ninth century.* | |
| **VL 87** | Sélestat, Bibliothèque Humaniste, 1B<br>*Fragments from a Pauline lectionary. Copied in the second half of the eighth century, probably in Italy.*<br>Full digitisation: http://bhnumerique.ville-selestat.fr/bhnum/player/index.html?id=MS01B&v=21&p=1 | |
| **VL 88** | Basle, Universitätsbibliothek, B.I.6<br>*Part of a Latin Bible with Prophets and New Testament (parc). Copied in western Germany in the ninth or tenth century. The text throughout is Vulgate apart from folio 21 (2 Corinthians 7:3–10:18).* | |
| **VL 89** | Budapest, National Széchényi Library, Cod. Lat. 1<br>*Anonymous commentary on Paul (AN Paul). Copied in Saint-Amand around 800.* | |
| **VL 90** | *This siglum has not been assigned.* | |
| **VL 91 (VL 133)** | **Codex Gothicus Legionensis or Codex Biblicus Legionensis**<br>León, Bibliotheca de la Real Colegiata de San Isidoro, 2<br>*Bible with Old and New Testament (epcar, including Laodiceans). The number VL 91 refers to the marginal glosses, while VL 133 is assigned to the Old Latin forms of certain Old Testament books. Copied by the priest Sancho in 960, probably in León or Valeránica.*<br>One image: http://www.omifacsimiles.com/brochures/bib_leon.html | |
| **VL 92** | León, Bibliotheca de la Real Colegiata de San Isidoro, 1.3<br>*Three-volume Bible with Old and New Testament (epcar). Copied in León in 1162. This is a copy of VL 91 with some corrections towards the Vulgate.* | |
| **VL 93** | Vatican City, Bibliotheca Apostolica Vaticana, Vat. lat. 4859<br>*A collation of certain books and marginal glosses in VL 91 made in a printed Vulgate of 1522 by Bishop Francisco Trujillo in preparation for the Sixtine Vulgate. It appears not to contain any New Testament material and is not cited in the Vetus Latina edition.* | |
| **VL 94** | El Escorial, Bibliotheca de San Lorenzo, 54.V.35<br>*A collation of biblical glosses in a printed Vulgate of 1478, apparently made in 1561 from two manuscripts now lost: an eighth-century Gospel book from Oviedo Cathedral and the tenth-century Valvanera Bible.* | |
| **VL 95** | Madrid, Real Academia de la Historia, 2–3<br>*Two volume Bible, with the Old and New Testaments (eapcr). Copied in San Millán de la Cogolla in the twelfth century.*<br>Full digitisation: http://bibliotecadigital.rah.es/dgbrah/es/catalogo_imagenes/grupo.cmd?path=1000088 | |
| **VL 96** | Calahorra, Archivo Catedralicio, 2<br>*Part of a two volume Bible. Copied in Calahorra in 1183. Only the first volume, containing part of the Old Testament, is preserved.* | |
| **Addendum** | Graz, Universitätsbibliothek, 1703-53<br>*Fragments of a lectionary with an Old Latin lection in Acts. Copied in the twelfth century.*<br>Full digitisation: http://sosa2.uni-graz.at/sosa/katalog/katalogisate/1703/1703-0053.html | |

# ١٠

# قائمة المخطوطات اللاتينية القديمة من البرنامج النقدي الشهير CNTTS critical apparatus


Logos Bible Software
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1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
Hebrews
James
1 Peter
2 Peter
1 John
2 John
TR The Oxford 1873 Textus Receptus edition
MT The Greek New Testament: Byzantine/Majority Text, compiled by Maurice A. Robinson, accessed via Accordance Bible Software, Version 1.0, based on The New Testament in the Original Greek: Byzantine Textform 2005, edited by Maurice Robinson and William Pierpont
SBL The Greek New Testament: SBL Edition, edited by Michael W. Holmes, 2010
a 4th c./Latin, Gospel ms., located in the Vercelli Bibl. Capitolare, Western in text affinities
b 5th c./Latin, Gospel ms., located in the Vercelli Bibl. Capitolare, Western in text affinities
bc Corrector of the 5th c./Latin, Gospel ms., located in the Vercelli Bibl. Capitolare, Western in text affinities
c 12/13th c./Latin, Gospel ms., located in the French National Library, Western in text affinities
cc Corrector of the 12/13th c./Latin, Gospel ms., located in the French National Library, Western in text affinities
e 5th c./Latin, Gospel ms., located in Trento National Museum, Western in text affinities
ec Corrector of the 5th c./Latin, Gospel ms., located in Trento National Museum, Western in text affinities
f 6th c./Latin, Gospel ms., located in the Bibl. civica Queriniana, Western in text affinities
fc Corrector of the 6th c./Latin, Gospel ms., located in the Bibl. civica Queriniana, Western in text affinities
ff2 5th c./Latin, Gospel ms., located in the French National Library, Western in text affinities
ff2c Corrector of the 5th c./Latin, Gospel ms., located in the French National Library, Western in text affinities
g1 8/9th c./Latin, Gospel ms., located in the French National Library, Western in text affinities
h 5th c./Latin, fragmentary Mt. ms., located in the Vatican Library, Western in text affinities
i 5th c./Latin, fragmentary Mk. and Lk. ms., located in the National Library at Napoli, Italy, Western in text affinities
k 4/5th c./Latin, fragmentary Mt. and Mk. ms., located in Torino National Library, Western in text affinities
kc Corrector of the 4/5th c./Latin, fragmentary Mt. and Mk. ms., located in Torino National Library, Western in text affinities
q 6/7th c./Latin, Gospel ms., located in Munich: Bavarian State Library, Western in text affinities
qc Corrector of the 6/7th c./Latin, Gospel ms., located in Munich: Bavarian State Library, Western in text affinities

# ١١

# قائمة المخطوطات اللاتينية القديمة من كتاب العالم توماس هارتويل

# an introduction to the textual criticism of the new testament.

AN

INTRODUCTION

TO

THE TEXTUAL CRITICISM

OF

THE NEW TESTAMENT;

WITH

ANALYSES, ETC., OF THE RESPECTIVE BOOKS,

AND

A BIBLIOGRAPHICAL LIST OF EDITIONS OF THE SCRIPTURES IN THE ORIGINAL TEXTS AND THE ANCIENT VERSIONS.

BY THE

REV. THOMAS HARTWELL HORNE, B.D.

THE CRITICAL PART RE-WRITTEN AND THE REMAINDER REVISED AND EDITED

BY

SAMUEL PRIDEAUX TREGELLES, LL.D.

LONDON:
LONGMAN, BROWN, GREEN, LONGMANS, & ROBERTS.
MDCCCLVI.

MSS. OF THE GOSPELS.

*a.* Codex Vercellensis.—A MS. of the fourth century, said to have been written by the hand of Eusebius Bishop of Vercelli, where the codex is now preserved. The text is defective in several places, as might be supposed from its very great age. It was transcribed and published by Irici at Milan, in 1748[1], and it was also inserted by Blanchini, as occupying the first place in his Evangeliarium Quadruplex.[2] The former edition is, however, the more satisfactory of the two, and it often furnishes the true reading of the MS., especially in places where the leaves are torn and mutilated, and the remaining letters are rather inaccurately given by Blanchini. This MS. is probably the most valuable exemplar of the old Latin in its unaltered state.

*b.* Codex Veronensis.—This MS., preserved in the city from which it takes its name, is probably somewhat more recent than *a.* It has several chasms. The text was published by Blanchini; it is a good exemplar of the old Latin.

*c.* Codex Colbertinus.—This is a MS. of about the eleventh century, preserved amongst the other Colbert MSS. in the Bibliothèque Impériale at Paris. It is only in the *Gospels* that we are concerned with it in this place; for in that portion it contains a remarkably pure African text: the *rest* of the New Testament has been added in the MS. from Jerome's version. The part containing the Gospels (which are entire) was published by Sabatier[3], who had the discernment to prefer this MS. as an exemplar of the old Latin to several of much greater pretensions and higher antiquity which he had himself examined and collated.

These three MSS., *a. b. c.*, are the only copies of the old Latin used by Lachmann as *authorities* in the Gospels in his Greek Testament.

*d.* The Latin part of the Codex Bezæ, or Cantabrigiensis (see p. 169.).—The text of this copy is almost entirely adapted to the Greek by which it is accompanied. It is of very little importance in criticism, except in those places in which the Greek is defective. It is also worthy of citation when the Latin and Greek readings differ. The Latin text of this MS. was published by Kipling together with the Greek.

*e.* Codex Palatinus.—A MS. at Vienna, perhaps of the fifth century. It is written on purple vellum; many portions are deficient. It was published by Tischendorf.[4] It contains a mixed text, in which the Italian revisions may be traced, though it often accords with the best copies of the old Latin.

[1] Sacrosanctus Evangeliorum Codex S. Eusebii Magni . . . . ex autographo Basilicæ Vercellensis ad unguem exhibitus nunc primum in lucem prodit opera et studio Joannis Andreæ Irici. Mediolani, MDCCXLVIII.

[2] Evangeliarium Quadruplex Latinæ versionis antiquæ seu veteris Italicæ, nunc primum in lucem editum ex codicibus Manuscriptis, aureis, argentis, purpureis, aliisque . . . . e Josepho Blanchino Veronensi. Romæ, CIƆDCCXLVIIII.

[3] Bibliorum Sacrorum Latinæ versiones antiquæ seu vetus Italica . . . . opera et studio D. Petri Sabatier. Remis, M.DCC.XLIII.

[4] Evangelium Palatinum Ineditum . . . . nunc primum eruit atque edidit Constantinus Tischendorf. Lipsiæ, 1847.

*f.* Codex Brixianus.—A MS. of about the sixth century, containing a text that is important as a monument of the *history* of the old Latin in its various stages. The text, which is defective in but few places, stands as part of Blanchini's Evangeliarium Quadruplex. This is the copy to which reference was made above as containing a text of the same kind as that which was used by Augustine; and thus, though the MS. itself is more recent than the age of that father, and though the text was probably somewhat farther changed and modified, it more resembles what he designated ITALA than any other MS. which we possess. Its *literary* value is thus much greater than its critical.

*ff*¹. Codex Corbeiensis 1.—A MS. which formerly belonged to the ancient and famous abbey of Corbey in Picardie. Martianay edited from this MS. the Gospel of St. Matthew, which was the first time that critical attention was thus directed to the New Testament portion of the old Latin.[1] This was also inserted in Blanchini's Evangeliarium Quadruplex, and the various readings were given by Sabatier. As it is described as only containing St. Matthew, it is rather confusing that Sabatier should also apparently cite it in the other Gospels; probably some *other* copy is intended.

*ff*². Codex Corbeiensis 2.—A MS. defective in the first eleven chapters of St. Matthew. Its readings are cited in the three other Gospels by Blanchini and throughout by Sabatier.

The text of *ff*¹ and *ff*² is in each case mixed: they occasionally preserve good readings, but at the same time there is often a great deal of revision which must have proceeded from a rather officious scribe.

*g*¹ and *g*². Two Codices San-germanenses (formerly in the library of the Benedictine monastery of S. Germain des Prez at Paris).—The readings of *g*¹ were cited in the Gospel of St. Matthew by Martianay, and after him by Blanchini. Both were collated by Sabatier throughout the Gospels; though he is often silent as to the readings of *g*²: perhaps this is in places in which it is defective, since it is his custom to cite the Latin MSS. both *for* and *against* the readings discussed. The text of both these MSS. is mixed.

*h.* Codex Claromontanus, now in the Vatican Library.—In this MS. the Gospel of St. Matthew alone is ante-Hieronymian; the other Gospels are the text of the Vulgate. This codex was examined by Wetstein, collated by Sabatier, and published (as far as the ancient text is concerned) by Mai.[2] About six chapters are defective; it retains much of the unaltered Latin version, though in some measure intermixed; in some respects it is peculiar in the character of the revision which it has undergone.

*i.* Codex Vindobonensis, a MS. at Vienna containing fragments of the Gospels of Luke and Mark. It appears to belong to the fifth century, and in text it is one of the very best monuments of the old Latin in its unaltered state. Readings from this MS. were given

[1] Vulgata Antiqua Latina et Itala versio Evangelii secundum Matthæum . . . . studio et labore D. JOHANNIS MARTIANAY. Parisiis, M.DC.XCV.

[2] See his Scriptorum Veterum Collectio Vaticana, vol. iii. p. 257. *seq.* 1828.

by Blanchini, and the entire text was published by Alter and Paulus; but as this was done in certain German periodicals, the text of this MS. has not been in general practically available for critical purposes.[1] It seems to confirm usually the readings of *a. b. c.*

*k.* Codex Bobbiensis.—This MS. like the other literary treasures once at Bobbio, has been removed from the monastery from which it takes its name: it is now at Turin. Its date is considered to be the fifth century. The extant portion contains parts of the Gospels of Matthew and Mark. The text had been copied and edited by Fleck with his accustomed inaccuracy: it was retranscribed by Tischendorf, who published a portion in the Wiener Jahrbücher.[2] Tischendorf speaks of the text of this MS. as though it belonged to the "Itala;" it ought rather to be considered as representing a peculiar revision of the old Latin, in which there is an evident use of a Greek text more Alexandrian than that which had been the original basis of the Latin version. It has besides many peculiarities. Passages are abridged in a manner which seems arbitrary. In places, the conclusion of St. Mark's Gospel for example, *k.* preserves in Latin readings which we know independently to have been very ancient: it may thus be regarded as a type of a text which would have been of very great value if it had come down to us more free from the changes made by copyists; but even as it is, and with all its imperfections, it has great value, especially in places in which it supports the reading of a few of the best and oldest Greek MSS. It is to be regretted that Lachmann only knew the readings of *k.* from Fleck's most incorrect edition.

*l.* Codex Rhedigerianus.—A MS. at Breslau: it has many chasms. This codex was described by D. Schulz in a Programme published in 1814[3], who then extracted readings, and corrected errors which had been contained in an account previously published. Afterwards, in 1827, D. Schulz also inserted the readings throughout in the edition of the first volume of Griesbach's Greek Testament, which appeared at Berlin under his care and supervision. The text is mixed in character.

*m.* The Latin readings contained in a MS. "Speculum" belonging to the library of the Monastery of Santa Croce in Gerusalemme at Rome.[4] This MS. was described by Wiseman in his "Letters,"

[1] Lachmann rightly says that a text so put forth was hid rather than published. "Latuit me codicis evangeliorum purpurei litteris argenteis scripti pars non exigua Neapoli olim Vindobonam advecta, cujus ectypon in temporariis quibusdam libellis occultatum potius quam vulgatum quod nunquam videram, locupletioribus intentus neglexi."—Præf. in N. T. i. p. xii. Others have been similarly hindered from using the text of this MS.

[2] This was in 1847. The account of Tischendorf's literary labours was continued in the Anziegeblatt of that periodical for several of the quarterly numbers; but when he had begun to insert the text of the Cod. Bobbiensis, the periodical seems to have been discontinued, leaving the text of that MS. incomplete. At all events, that quarterly journal was not, after that time, obtainable in England through the usual channels.

MSS. OF ST. PAUL'S EPISTLES.

*d.* Codex Claromontanus, the Latin text of D. (see p. 190.). This is far more of a *translation* than is the Latin text in general of codices Græco-Latini; in many respects it has considerable value in criticism.

*e.* Codex San-germanensis, the Latin text of E. (p. 193.); possessed of no independent value, as being but a transcript of *d.*

*g.* Codex Boernerianus, the interlined Latin text of G. (p. 199.): it is barbarous in the extreme, and it is only occasionally that it possesses any critical value.

For the Apocalypse there exists no MS. simply containing the old Latin version: the citations of Primasius in a great measure supply the want of such a copy, as they comprise the greater part of that book.

The MSS. which have been described differ greatly in value, and some of them are known far less than others. Indeed, when the text of a codex has not been published, our means for estimating its value are confined to the actual citations that have been given. There are also other MSS. of portions of the New Testament, which are but little known, and the importance of which is comparatively small: it is needless to specify them here.

As a hint towards a classification of the Latin copies, differing from that of Jerome, it was pointed out by Lachmann that they might be regarded as being, 1st, *African* in text (that is, the old version without *designed* alterations), such as *a. b. c. i.*; or, 2nd, *Italian*, that is, the carefully revised text of Upper Italy, replete with readings of the fourth century, such as are also found in the Gothic executed in that age; of this *f.* may be taken as a specimen; or, 3rd, Codices interpolated by private copyists, that is, by the admixture of different kinds of text; to this class most of the MSS. enumerated above appear in part to belong. To these may be added another class, such as the text of *k.*, the character of which has been described above.

For all *critical* purposes the *first* class is indescribably of the most value; the *second* is also of importance as showing what was read in the fourth century, and the kind of Greek MSS. used in Upper Italy for purposes of revision. This gives the Codex Brixianus its value in connection with the *history* of the text, and this makes us regret that we do not possess several monuments of the Italic revision pure and unmixed. The mixed or interpolated texts are *comparatively* void of importance; they demand notice, however, because they *may* (and they often *do*) contain readings which sprang from Italian revision.

It is by taking all the published or carefully collated Latin texts together, that we can trace our way backward, so as to find with tolerable certainty what was the Latin version (of the *Gospels* at least) as made in the second century.

There must have been in Africa a jealousy of all revision of the commonly received Latin translation. This may be in part accounted for from the churches there having been accustomed to Latin and to Latin only. While in Italy, Greek was so well known, that the

notion of revision by means of Greek copies, which were long read in some churches (as may be probably judged), was one comparatively familiar to the minds of the Christian people.

This is shown by a well known fact, which, though it bears somewhat indirectly on the question of the *New* Testament in Latin, must be considered equally cogent; for the Old and New Testaments formed in the old Latin *one* translation. The fact thus alluded to is that mentioned by Augustine, where, writing to Jerome, he dehorted him from continuing his version in Latin from the Hebrew. Up to this time the Latin-speaking Christians and the Latin-reading churches had employed a version made from the Greek LXX. But when Jerome was producing, book by book, his very superior version from the Hebrew text itself, the fear of innovation possessed many minds, and amongst others that of Augustine himself. In order to show Jerome the evil which might arise from his innovation, he tells him what had happened in a certain city where the bishop had introduced his new version of Jonah. "A certain brother bishop of ours, when he introduced the reading of thy version in the church over which he presides, something attracted notice in the prophet Jonah, which thou hadst rendered in a manner very differently from that which was habitually familiar to the minds and memories of all, and which was consecrated by use through such a succession of ages. Such a tumult arose amongst the people, especially from the contention of the Greeks, and from their vociferating a charge of falsification, that the bishop was compelled (it occurred in a city) to require the testimony of the Jews. But, whether from ignorance or malice, they replied that in the Hebrew copies there was found the same that the Greeks and Latins had and used. What next? Why the poor man was forced, after much danger, to be willing to correct this as though it had been false in order not to remain without the people."[1]

We find that the passage in Jonah was that which related to what in our version is termed the "gourd;" and that the old Latin from the LXX. had rendered this by *cucurbita*, but which Jerome had translated, not very happily, *hedera*. This is shown by some of the later correspondence between the Bishop of Hippo and the recluse presbyter at Bethlehem.[2]

This reference to the dread of innovation so strongly felt in the

[1] "Nam quidam frater noster episcopus cum lectitari instituisset in ecclesia, cui præest, interpretationem tuam, movit quiddam longe aliter, abs te positum apud Jonam prophetam, quam erat omnium sensibus memoriæque inveteratum, et tot ætatum incessionibus decantatum. Factus est tantus tumultus in plebe, maxime Græcis arguentibus et inclamantibus calumniam falsitatis, ut cogeretur episcopus (ea quippe civitas erat), Judæorum testimonium flagitare. Utrum autem illi imperitia an malitia, hoc esse in Hebræis codicibus responderunt, quod et Græci et Latini habebant atque dicebant. Quid plura? Coactus est homo velut mendositatem corrigere volens, post magnum periculum, non remanere sine plebe." — Aug. ad Hieron. Ep. lxxxi. (ed Bassani, ii. col. 213). Anno 403.

[2] See Jerome's Letters to Augustine, Ep. lxxv., in the works of the latter (ed. Bassani, ii. col. 236.), and Augustine's reply: "Illud apud Jonam virgultum si in Hebræo nec hedera est nec cucurbita, sed nescio quid aliud, quod trunco suo nixum, sustentandum adminiculis erigatur, mallem jam in omnibus Latinis cucurbitam legi." — Ep. lxxxii. (ii. 268.).

**سفر الأعمال**



*d.* Codex Bezæ or Cantabrigiensis, as in the Gospels.

*e.* Codex Laudianus. — This is the Latin text of the Greek MS. of the same name cited as E. in the Acts (see p. 186.). It is not so much a Latin *version* as a literal interpretation of the Greek which stands by the side.

*k.* A Codex Bobbiensis, now at Vienna. It is simply a few palimpsest fragments of the Acts and Catholic Epistles, which Tischendorf copied, and edited in the Wiener Jahrbücher.

In the Catholic Epistles the only MS. of the old Latin which can be cited, besides *k.* just mentioned, is —

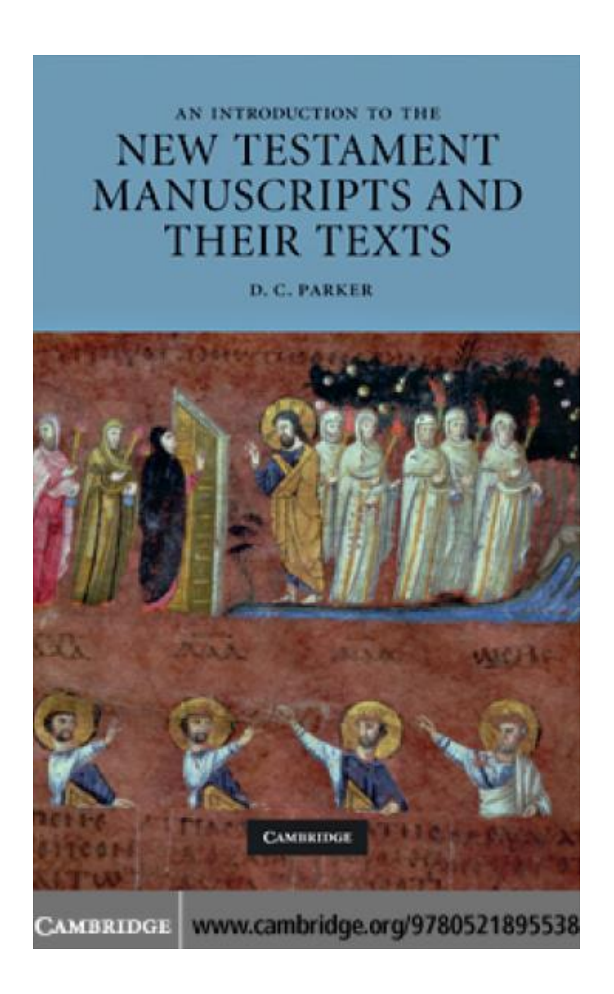
*ff.* Codex Corbeiensis, from which Martianay published the Epistle of St. James.

Palace. The catalogue of the Codices Sessoriani is given by Mai, in his "Spicilegium Romanum," vol. v. p. 237. *seq.* (part 1.), 1841. This MS. is No. 58.

[1] In 1841 Mai had said (Spicil. Rom. v. p. 239.), "Cod. 58. langob. sæc. ix., saltem ix., S. Augustini Speculum." In the year 1843 (Spicil. Rom. vol. v. part 2. p. iii.), he corrects this — "quem olim alieni catalogi sententia vel potius conjectura fretus, longobardicum dixi, sæculi ferme noni, sed deinde inspectum quadratis ferme litteris scriptum agnovi, et sexto potius vel certe septimo sæculo addicendum judico." The facsimiles published by Mai and Wiseman seem to the writer to give the MS. a more antique character than the MS. itself exhibits, so far as may be gathered from a very brief inspection which Cardinal Mai allowed him to have while he had the book in his hand.

# ١٢

# عدد المخطوطات اللاتينية القديمة من كتاب العالم دي سي باركر new testament manuscripts and their text.



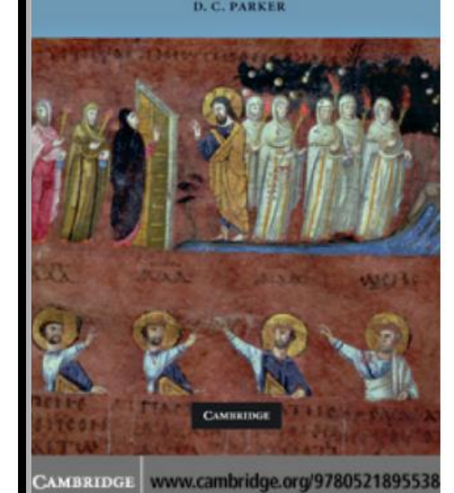





Table 1.1

| Century | Greek | Old Latin | Vulgate |
|---|---|---|---|
| II | 2 | N/A | N/A |
| III | 36 | 0 | N/A |
| IV | 38 | 2 | N/A |
| V | 55 | 13 | 3 |
| VI | 75 | 7 | 19 |
| VII | 51 | 8 | 22 |
| VIII | 60 | 19 | 90 |
| Total | 317 | 49 | 134 |

*Note:* Manuscripts dated across two centuries are counted in the later one.

Table 1.2

| Century | Old Latin |
|---|---|
| IX | 19 |
| X | 10 |
| XI | 6 |
| XII | 2 |
| XIII | 4 |
| XIV | 1 |

# أخيرا...

## قائمة المخطوطات اللاتينية القديمة

## من موسوعة الويكيبديا

https://en.wikipedia.org/wiki/List_of_New_Testament_Latin_manuscripts

| s. | Name | # | AD | Content | Editor | Custodian | City, State | Country |
|---|---|---|---|---|---|---|---|---|
| a | Codex Vercellensis | 3 | 350 | Gospels | Jülicher | Vercelli City Library | Vercelli | Italy |
| $a^2$ | Codex Curiensis | 16 | 450 | Luke 11; 13 | Jülicher | Bishop of Chur's Archive | Chur | Switzerland |
| ar | Codex Ardmachanus | 61 | 850 | New Testament | Gwynn | Trinity College, Dublin | Dublin | Ireland |
| aur | Codex Aureus | 15 | 650 | Gospels | Jülicher | National Library of Sweden | Stockholm | Sweden |
| b | Codex Veronensis | 4 | 450 | Gospels | Jülicher | Verona City Library | Verona | Italy |
| b | Codex Budapestiensis | 89 | 800 | Paul | — | Széchényi National Library | Budapest | Hungary |
| β | Codex Carinthianus | 26 | 650 | Luke 1–2 | Jülicher | St. Paul's Abbey in the Lavanttal | Saint Paul, Carinthia | Austria |
| c | Codex Colbertinus | 6 | 1200 | Gospels | Jülicher | National Library of France | Paris | France |
| d | Codex Bezae | 5 | 450 | Gosp; Acts; 3J | Jülicher | Cambridge University Library | Cambridge | U.K. |
| d | Codex Claromontanus | 75 | 500 | Paul | Tischendorf | National Library of France | Paris | France |
| dem | Codex Demidovianus | 59 | 1250 | Acts; Paul; Gen; Rev | Matthaei | lost, last seen in | Moscow | Russia |
| div | Codex Divionensis | — | 1250 | Paul; Gen; Rev | Wordsworth | lost, last seen in | Dijon | France |
| e | Codex Palatinus | 2 | 450 | Gospels | Jülicher | British Library | London | U.K. |
| e | Codex Laudianus | 50 | 550 | Acts | Tischendorf | Bodleian Library | Oxford | U.K. |
| e | Codex Sangermanensis | 76 | 850 | Paul | Tischendorf | Russian National Library | Saint Petersburg | Russia |
| f | Codex Brixianus | 10 | 550 | Gospels | Jülicher | Quirini Public Library | Brescia | Italy |
| f | Codex Augiensis | 78 | 850 | Paul | Scrivener | Trinity College, Cambridge | Cambridge | U.K. |
| ff | Codex Corbiensis | 66 | 850 | James | Wordsworth | Russian National Library | Saint Petersburg | Russia |
| $ff^1$ | Codex Corbeiensis I | 9 | 750 | Matthew | Jülicher | Russian National Library | Saint Petersburg | Russia |
| $ff^2$ | Codex Corbeiensis II | 8 | 450 | Gospels | Jülicher | National Library of France | Paris | France |
| g | Codex Boernerianus | 77 | 850 | Paul | Matthaei | Saxon State Library | Dresden | Germany |
| $g^1$ | Codex Sangermanensis I | 7 | 800 | Matthew | Sabatier | National Library of France | Paris | France |
| $g^2$ | Codex Sangermanensis II | 29 | 950 | Epistle to the Galatians | Sabatier | National Library of France | Paris | France |
| gat | Codex Gatianum | 30 | 750 | Acts 6-8 | | | Milan | Italy |
| gig | Codex Gigas | 51 | 1250 | Acts; Rev | Wordsworth | National Library of Sweden | Stockholm | Sweden |
| $g^2$ | Codex Mediolanensis | 52 | 1000 | Acts 6-8 | | | Milan | Italy |
| gue | Codex Guelferbytanus | 79 | 550 | Romans† | Tischendorf | Duke Augustus Library | Wolfenbüttel | Germany |
| h | Codex Claromontanus V | 12 | 450 | Mt; Rev | Jülicher | Vatican Library | Vatican City-State | Vatican City |
| h | Codex Floriacensis | 55 | 450 | 1P; 2P; 1J | Buchanan | National Library of France | Paris | France |
| haf | Codex Hafnianus | — | 550 | Revelation | Wordsworth | | | |
| i | Vindobonensis Lat. 1235 | 17 | 450 | Mark; Luke 10ff | Jülicher | National Library of Naples | Naples | Italy |
| j | Codex Sarzanensis | 22 | 550 | John | Jülicher | Church of Saints Ruffino & Venanzio | Sarezzano | Italy |
| k | Codex Bobiensis | 1 | 400 | Matthew; Mark | Jülicher | Turin National University Library | Turin | Italy |
| l | Codex Rehdigeranus | 11 | 750 | Gospels | Jülicher | Berlin State Library | Berlin | Germany |
| l | Codex Legionensis | 67 | 650 | Js; 1P; 1J; 2J; 3J | Fischer | Lyon Cathedral Archive | Lyon | France |
| λ | Fragmentum Rosenthal | 44 | 800 | Luke 16–17 | — | Houghton Library, Harvard University | Cambridge, Massachusetts | United States |
| μ | Fragmentum Monacense | 34 | 450 | Matthew 9–10 | — | Bavarian State Library | Munich | Germany |
| μ | Book of Mulling | 35 | 650 | Gospels | — | Trinity College, Dublin | Dublin | Ireland |
| μ | — | 82 | 850 | Hebrews | — | Bavarian State Library | Munich | Germany |
| m | Codex Speculum | — | — | New Testament | Jülicher; Wordsworth | | | |
| mon | Codex Monza | 86 | 950 | Paul | Frede | Monza Cathedral Library | Monza | Italy |
| δ | Codex Sangallensis 48 | 27 | 850 | four Gospels 16 | Jülicher | Abbey of St. Gall | St. Gallen | Switzerland |
| n | Codex Sangallensis 1394 | 16 | 450 | Matthew; Mark | Jülicher | Abbey of St. Gall | St. Gallen | Switzerland |
| o | Codex Sangallensis 1394 | 16 | 650 | Mark 16 | Jülicher | Abbey of St. Gall | St. Gallen | Switzerland |
| p | Codex Sangallensis 1395 | 20 | 450 | John 11 | Jülicher | Abbey of St. Gall | St. Gallen | Switzerland |
| | Codex Sangallensis 60 | 47 | ca. 800 | John 1:29-3:26 | Jülicher | Abbey of St. Gall | St. Gallen | Switzerland |
| | Codex Sangallensis 51 | 48 | 750 | John | Jülicher | Abbey of St. Gall | St. Gallen | Switzerland |
| p | Codex Perpinianensis | 54 | 1150 | New Testament | Wordsworth | National Library of France | Paris | France |
| p | — | 80 | 650 | Paul | — | University Library Heidelberg | Heidelberg | Germany |
| ph | Codex Philadelphiensis | 63 | 1150 | Acts | Sanders | | Philadelphia | U.S. |
| π | Fragmenta Stuttgartensia | 18 | 650 | Mt 13; Lk 14; Jn 3;6;7;9;11;20 | Jülicher | State Library of Württemberg de:Universitäts- und Landesbibliothek de:Hofbibliothek Donaueschingen | Stuttgart Darmstadt Donaueschingen | Germany |
| q | Codex Monacensis | 13 | 600 | Gospels | Jülicher | Bavarian State Library | Munich | Germany |
| q | Codex Monacensis | 64 | 650 | Gen | Bruyne | | Munich | Germany |
| r | Codex Schlettstadtensis | 57 | 700 | Acts | Morin | Humanist Library of Sélestat | Sélestat | France |
| r | Frisingensia Fragmenta | 64 | 600 | Gen | — | Bavarian State Library | Munich | Germany |
| $r^1$ | Codex Usserianus Primus | 14 | 650 | Gospels | Jülicher | Trinity College, Dublin | Dublin | Ireland |
| $r^2$ | Codex Usserianus II | 28 | 800 | Gospels | Jülicher | | Dublin | Ireland |
| $r^3$ | Codex Monacensis | 64 | 650 | Paul | Bruyne | | Munich | Germany |
| ρ | Codex Ambrosianus | 24 | 700 | John 13 | Jülicher | Ambrose Library | Milan | Italy |
| ρ | — | 88 | 950 | Paul | — | Basel University Library | Basel | Switzerland |
| s | Codex Ambrosianus | 21 | 600 | Luke; Gen | Jülicher | Ambrose Library | Milan | Italy |
| s | Codex Bobiensis | 53 | 550 | Acts; Gen | White | National Library of Naples | Naples | Italy |
| sin | Fragmentum Sinaiticum | 74 | 950 | Rev 20–21 | — | Saint Catherine's Monastery | Sinai Peninsula | Egypt |
| t | Codex Bernensis | 19 | 500 | Mark 1–3 | Jülicher | Bern University Library | Bern | Switzerland |
| t | Liber Comicus | 56 | 850 | Acts; Gen; Rev | Morin | National Library of France | Paris | France |
| v | Vindobonensis Lat. 502 | 25 | 650 | Gospels | Jülicher | | Vienna | Austria |
| v | Codex Parisiensis | 81 | 800 | Paul | Souter | National Library of France | Paris | France |
| w | — | 32 | 550 | Gen | — | Duke Augustus Library | Wolfenbüttel | Germany |
| w | — | 58 | 1400 | Acts | — | Clementinum | Prague | Czech Rep. |
| w | Codex Waldeccensis | 83 | 850 | Paul | Schultze | | | |
| x | Codex Bodleianus | — | 850 | Paul | Wordsworth | Bodleian Library | Oxford | U.K. |
| z | Codex Harleianus | 65 | 750 | Gen | Buchanan | British Library | London | U.K. |

